



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Deane - Corrie
Importance of Good...

S. Miller

Deane
Gilt
Deane

8.1

Xm

F, 2

19-87

5183.

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΑ.

XENOPHON(S) MEMORABILIA

OF

SOCRATES,

WITH ENGLISH NOTES

BY

ALPHEUS S. PACKARD,

PROF. OF THE GREEK AND LATIN LANGUAGES AND LITERATURE,
BOWDOIN COLLEGE.

ANDOVER:

PUBLISHED BY GOULD, NEWMAN & SAXTON.

NEW YORK:

CORNER OF FULTON AND NASSAU STS.

1839.

18-01

**Entered according to Act of Congress, in the year 1839, by
GOULD, NEWMAN & SAXTON,
in the Clerk's Office of the District Court of Massachusetts.**

PREFACE.

THE Editor has endeavored to supply what he has for some time deemed a desideratum in our course of liberal study. As affording an introduction to the Greek Philosophy and Morals, no one of the Greek Classics is more valuable to the student than the *Memorabilia* of Xenophon; while at the same time, on account of the matchless simplicity and elegance of its style and the variety and spirit of its matter, no one is more attractive. It will be found particularly useful to students in Theology or to those who expect to become such, exhibiting, as it does, with so much clearness and fidelity, the sentiments and opinions of one whose life and character was a light shining in the midst of darkness, and also bringing under review the philosophy and morals of the most enlightened period of the pagan world.

In his part of the labor the Editor has availed himself without scruple of all the aids which he could command, and has endeavored to meet what he supposes to be the wants of students in general, being guided, particularly in his attempts to exhibit the ideas which prevailed on philosophical subjects in the age of Socrates, somewhat by his recollections of his own difficulties when he himself was a pupil.

As it regards the grammatical notes and comments he has sought to excite the pupil to observe and to inquire for himself, rather than to relieve him from the necessity of labor.

The Editor makes no pretensions in respect to the text. He has made the edition of Xenophon in the *Bibliotheca Classica* published by Weigelius at Leipsic in 1819 under the superintendence of G. H. Schaefer, Prof. of Philosophy in the

University of Leipsic, the basis of the present, comparing it diligently with the editions of Weiske, of Schneider published at Leipsic in 1829 under the editorial care of Bornemann, and the still more recent one of Dindorf, and admitting such alterations in the text of Schaefer as commended themselves to his judgment. Two or three passages not suitable to be read in college or school classes have been omitted. Living at a distance from the place of publication, he could not superintend in person the printing, but he has reposed great confidence in a press which has gained for itself a high reputation for taste and accuracy.

He will merely add in regard to his own share in the work, that he had proposed to add a dissertation on the character and merits of Socrates, which have been heretofore made a subject of much discussion, but circumstances, entirely beyond his control, have prevented, and he could not urge any further delay of the press, which has already been compelled to wait his convenience. The same cause may perhaps entitle him to some indulgence from those who may detect deficiencies even in what he has professed to perform.

Bowd. College, Sept. 1839.

* * The Editor regrets to find that in a few instances, in consequence of his own text not having been received from the press in time, comments founded on the reading of a different text were introduced during the revision of the notes. But they will not expose the pupil to serious inconvenience.

ΞΕΝΟΦΩΝΤΟΣ
ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ
ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

CAP. I.

Crimini primo Socrati publice objecto respondetur, ita, ut Socratem neque contemptorem patriorum Deorum neque novorum auctorem fuisse, doceatur.

Πολλάκις ἐθαύμασα, τίσι ποτέ λόγοις Ἀθηναίους ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὥς ἄξιός εἴη θανάτου τῇ πόλει· ἡ μὲν γὰρ γραφή καὶ αὐτοῦ τοιάδε τις ἦν· ΔΔΙΚΕΙ ΣΩΚΡΑΤΗΣ, ΟΤΣ ΜΕΝ Η ΠΟΛΙΣ ΝΟΜΙΖΕΙ ΘΕΟΤΣ, ΟΤ ΝΟΜΙΖΩΝ, ΕΤΕΡΑ ΔΕ ΚΑΙΝΑ ΔΔΙΜΟΝΙΑ ΕΙΣΦΕΡΩΝ· ΔΔΙΚΕΙ ΔΕ ΚΑΙ ΤΟΤΣ ΝΕΟΤΣ ΔΙΛΦΘΕΙΡΩΝ.

(2) Πρῶτον μὲν οὖν, ὥς οὐκ ἐνόμιζεν οὗς ἡ πόλις νομίζει θεοὺς, ποίῳ ποτὶ ἐχρήσαντο τεκμηρίῳ; θύων τε γὰρ φανερὸς ἦν πολλάκις μὲν οἵκοι, πολλάκις δὲ ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν· καὶ μαντικῇ χρώμενος οὐκ ἀφανὴς ἦν· διετεθρύνθητο γὰρ, ὥς φαίη Σωκράτης, τὸ δαιμόνιον ἐαυτῷ σημαίνειν· ὅθεν δὴ καὶ μάλιστα μοι δοκοῦσιν αὐτὸν αἰτιάσασθαι κατὰ δαιμόνια εἰσφέρειν. (3) Ὁ δὲ οὐδὲν καινότερον εἰσέφερε τῶν ἄλλων, ὅσοι μαντικὴν νο-

μίζοντες οἰωνοῖς τε χρῶνται καὶ φήμας καὶ συμβό-
 λους καὶ θυσίαις· οὗτοί τε γὰρ ὑπολαμβάνουσιν,
 οὐ τοὺς ὀρνίθας οὐδὲ τοὺς ἀπαντῶντας εἰδέναι τὰ
 συμφέροντα τοῖς μαντευομένοις, ἀλλὰ τοὺς θεοὺς
 διὰ τούτων αὐτὰ σημαίνειν, καὶ κεῖνος οὕτως ἐνόμι-
 ζεν. (4) Ἄλλ' οἱ μὲν πλείστοι φασὶν ὑπὸ τε τῶν
 ὀρνίθων καὶ τῶν ἀπαντῶντων ἀποτρέπεσθαι τε καὶ
 προτρέπεσθαι· Σωκράτης δὲ ὥσπερ ἐγίγνωσκεν, οὕ-
 τως ἔλεγε· τὸ δαιμόνιον γὰρ ἔφη σημαίνειν· καὶ
 πολλοῖς τῶν ξυνόντων προηγόρευε τὰ μὲν ποιεῖν, τὰ
 δὲ μὴ ποιεῖν, ὡς τοῦ δαιμονίου προσημαίνοντος· καὶ
 τοῖς μὲν πειδομένοις αὐτῷ συνέφερε, τοῖς δὲ μὴ πει-
 δομένοις μετέμελε. (5) Καίτοι τίς οὐκ ἂν ὁμολο-
 γήσειεν, αὐτὸν βούλεσθαι μήτ' ἡλίθιον μήτ' ἀλα-
 ζόνα φαίνεσθαι τοῖς συνοῦσιν; ἐδόκει δ' ἂν ἀμφό-
 τερα ταῦτα, εἰ προαγορεύων ὡς ὑπὸ θεοῦ φαινόμενα
 πάντα ψευδόμενος ἐφαίνετο· δῆλον οὖν, ὅτι οὐκ ἂν
 προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν· ταῦτα δὲ
 τίς ἂν ἄλλω πιστεύσειεν ἢ θεῷ; πιστεύων δὲ θεοῖς,
 πῶς οὐκ εἶναι θεοὺς ἐνόμιζεν; (6) Ἄλλὰ μὴν ἐποίει
 καὶ τάδε πρὸς τοὺς ἐπιτηδείους· τὰ μὲν γὰρ ἀναγ-
 καῖα συνεβούλευε καὶ πράττειν, ὡς ἐνόμιζεν ἄριστ'
 ἂν πραχθῆναι· περὶ δὲ τῶν ἀδήλων ὅπως ἀποβή-
 σοιτο, μαντευσομένους ἐπεμπεν, εἰ ποιητέα· (7) καὶ
 τοὺς μέλλοντας οἴκους τε καὶ πόλεις καλῶς οἰκήσας
 μαντικῆς ἔφη προσδεῖσθαι· τεκτονικὸν μὲν γὰρ ἢ
 χαλκευτικὸν ἢ γεωργικὸν ἢ ἀνθρώπων ἀρχικὸν ἢ τῶν
 τοιούτων ἔργων ἐξεταστικὸν ἢ λογιστικὸν ἢ οἰκονομι-

κὸν ἢ στρατηγικὸν γενέσθαι, πάντα τὰ τοιαῦτα μαθήματα καὶ ἀνθρώπου γνώμη αἰρετέα ἐνόμιζεν εἶναι (8) τὰ δὲ μέγιστα τῶν ἐν τούτοις ἔφη τοὺς θεοὺς ἑαυτοῖς καταλείπεσθαι, ὧν οὐδὲν δῆλον εἶναι τοῖς ἀνθρώποις· οὔτε γὰρ τῷ καλῶς ἀγρὸν φυτευσασμένῳ δῆλον, ὅστις καρπώσεται· οὔτε τῷ καλῶς οἰκίαν οἰκοδομησασμένῳ δῆλον, ὅστις οἰκήσει· οὔτε τῷ στρατηγικῷ δῆλον, εἰ συμφέρει στρατηγεῖν· οὔτε τῷ πολιτικῷ δῆλον, εἰ συμφέρει τῆς πόλεως προστατεῖν· οὔτε τῷ καλὴν γήμαντι, ἢ εὐφραίνηται, δῆλον, εἰ διὰ ταύτην ἀνιάσεται· οὔτε τῷ δυνατοῦς ἐν τῇ πόλει κηδεσταῖς λαβόντι δῆλον, εἰ διὰ τούτους στερήσεται τῆς πόλεως. (9) Τοὺς δὲ μηδὲν τῶν τοιούτων οἰομένους εἶναι δαιμόνιον, ἀλλὰ πάντα τῆς ἀνθρωπίνης γνώμης, δαιμονῶν ἔφη· δαιμονῶν δὲ καὶ τοὺς μαντευομένους, ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθούσι διακρίνειν· οἷον, εἴ τις ἐπερωτῇ, πότερον ἐπιστάμενον ἡνιοχεῖν ἐπὶ ζευγὸς λαβεῖν κρεῖττον ἢ μὴ ἐπιστάμενον· ἢ πότερον ἐπιστάμενον κυβερνᾶν ἐπὶ τὴν ναῦν κρεῖττον λαβεῖν ἢ μὴ ἐπιστάμενον· ἢ ἃ ἄξιον ἀριθμήσαντας ἢ μειρῆσαντας ἢ στήσαντας εἰδέναι, τοὺς τὰ τοιαῦτα παρὰ τῶν θεῶν πυνθανομένους ἀθέμιστα ποιεῖν ἡγεῖτο· ἔφη δὲ δεῖν, ἃ μὲν μαθόντας ποιεῖν ἔδωκαν οἱ θεοὶ, μανθάνειν· ἃ δὲ μὴ δῆλα τοῖς ἀνθρώποις ἐστί, πειρᾶσθαι διὰ μαντικῆς παρὰ τῶν θεῶν πυνθάνεσθαι· τοὺς θεοὺς γὰρ, οἷς ἂν ὥσιν ἵλεω, σημαίνειν.

(10) Ἀλλὰ μὴν ἐκεῖνός γε αἰεὶ μὲν ἦν ἐν τῷ φανερώ· πρωὶ τε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια ἦεν, καὶ πληθούσης ἀγορᾶς ἐκεῖ φανερός ἦν, καὶ τὸ λοιπὸν αἰεὶ τῆς ἡμέρας ἦν ὅπου πλείστοις μέλλοι συνέσθαι· καὶ ἔλεγε μὲν ὡς τὸ πολὺ, τοῖς δὲ βουλομένοις ἐξῆν ἀκούειν. (11) Οὐδεὶς δὲ πάποτε Σωκράτους οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον οὔτε πράττοντος εἶδεν, οὔτε λέγοντος ἤκουσεν· οὐδὲ γὰρ περὶ τῆς τῶν πάντων φύσεως, ἥπερ τῶν ἄλλων οἱ πλείστοι, διαλέγεται σκοπῶν, ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος ἔχει, καὶ τίσιν ἀνάγκαις ἕκαστα γίνεται τῶν οὐρανίων· ἀλλὰ καὶ τοὺς φρονιζοντας τὰ τοιαῦτα μαθαίνοντας ἀπεδείκνυε. (12) Καὶ πρῶτον μὲν αὐτῶν ἐσκόπει, πότερά ποτε νομίσαντες ἱκανῶς ἤδη τὰνθρώπεια εἶδέναι ἔρχονται ἐπὶ τὸ περὶ τῶν τοιούτων φρονίζειν, ἢ τὰ μὲν ἀνθρώπεια παρέντες, τὰ θαιμόνια δὲ σκοποῦντες, ἡγοῦνται τὰ προσήκοντα πράττειν. (13) Ἐθαύμαζε δὲ, εἰ μὴ φανερὸν αὐτοῖς ἐστίν, ὅτι ταῦτα οὐ δυνατόν ἐστιν ἀνθρώποις εὐρεῖν· ἐπεὶ καὶ τοὺς μέγιστον φρονούντας ἐπὶ τῷ περὶ τούτων λέγειν οὐ ταῦτα δοξάζουσιν ἀλλήλοις, ἀλλὰ τοῖς μαινομένοις ὁμοίως διακεῖσθαι πρὸς ἀλλήλους. (14) Τῶν τε γὰρ μαινομένων τοὺς μὲν οὐδὲ τὰ δεινὰ δεδιέναι, τοὺς δὲ καὶ τὰ μὴ φοβερά φοβεῖσθαι· καὶ τοῖς μὲν οὐδ' ἐν ὄχλῳ δοκεῖν αἰσχρὸν εἶναι λέγειν ἢ ποιεῖν ὅτιοῦν, τοῖς δὲ οὐδ' ἐξητητέον εἰς ἀνθρώπους εἶναι δοκεῖν· καὶ τοὺς μὲν οὐδ' ἱερὸν οὔτε βωμὸν οὔτε ἄλλο τῶν θείων οὐδὲν

τιμῶν, τοὺς δὲ καὶ λίθους καὶ ξύλα τὰ τυχόντα καὶ θηρία σέβασθαι. Τῶν τε περὶ τῆς τῶν πάντων φύσεως μεριμνῶντων τοῖς μὲν δοκεῖν ἐν μόνον τὸ ὄν εἶναι, τοῖς δὲ ἄπειρα τὸ πλῆθος· καὶ τοῖς μὲν αἰετὶ κινεῖσθαι πάντα, τοῖς δὲ οὐδὲν ἂν ποτε κινήθῃναι· καὶ τοῖς μὲν πάντα γίνεσθαι τε καὶ ἀπόλλυσθαι, τοῖς δὲ οὐτ' ἂν γενέσθαι ποτέ οὐδὲν, οὔτε ἀπολεῖσθαι. (15) Ἐσκόπει δὲ περὶ αὐτῶν καὶ τάδε· ἄρ', ὥσπερ οἱ τὰνθρώπεια μανθάνοντες ἡγοῦνται τοῦθ', ὅ τι ἂν μάθωσιν, ἑαυτοῖς τε καὶ τῶν ἄλλων ὅτι ἂν βούλωνται, ποιήσειν, οὕτω καὶ οἱ τὰ θεῖα ζητοῦντες νομίζουσιν, ἐπειδὴν γνῶσιν αἷς ἀνάγκαις ἕκαστα γίγνεται, ποιήσειν, ὅταν βούλωνται, καὶ ἀνέμους καὶ ὕδατα καὶ ὥρας καὶ ὅτου ἂν ἄλλου δέωνται τῶν τοιούτων; ἢ τοιοῦτο μὲν οὐδὲν οὐδ' ἐλπίζουσιν, ἀρκεῖ δ' αὐτοῖς γνῶναι μόνον, ἢ τῶν τοιούτων ἕκαστα γίγνεται. (16) Περὶ μὲν οὖν τῶν ταῦτα πραγματευομένων τοιαῦτα ἔλεγεν· αὐτοὺς δὲ περὶ τῶν ἀνθρωπείων αἰετὶ διελέγετο σκοπῶν, τί εὐσεβές, τί ἀσεβές· τί καλὸν, τί αἰσχρόν· τί δίκαιον, τί ἀδίκον· τί σωφροσύνη, τί μανία· τί ἀνδρία, τί δειλία· τί πόλις, τί πολιτικός· τί ἀρχὴ ἀνθρώπων, τί ἀρχικὸς ἀνθρώπων· καὶ περὶ τῶν ἄλλων, ἃ τοὺς μὲν εἰδότας ἡγεῖτο καλοὺς καὶ ἀγαθοὺς εἶναι, τοὺς δὲ ἀγνοοῦντας ἀνδραποδάδεις ἂν δικαίως κεκληθῆναι.

(17) Ὅσα μὲν οὖν μὴ φανερὸς ἦν ὅπως ἐγίγνωσκεν, οὐδὲν θαυμασιόν, ὑπὲρ τούτων περὶ αὐτοῦ

παραγνῶναι τοὺς δικασίας · ὅσα δὲ πάντες ἤδεσαν, θαυμαστὸν, εἰ μὴ τούτων ἐνεθυμήθησαν. (18) Βουλευσας γάρ πατε, καὶ τὸν βουλευτικὸν ὄρκον ὁμόσας, ἐν ᾧ ἦν κατὰ τοὺς νόμους βουλευσέν, ἐπιστάτης ἐν τῷ δήμῳ γενόμενος, ἐπιθυμήσαντος τοῦ δήμου παρὰ τοὺς νόμους ἐννέα στρατηγούς μίᾳ ψήφῳ τοὺς ἀμφὶ Θράσυλλον καὶ Ἐρασινίδην ἀποκτείνει πάντας, οὐκ ἠθέλησεν ἐπαυγηφίσει, ὀργιζομένου μὲν αὐτῷ τοῦ δήμου, πολλῶν δὲ καὶ δυνατῶν ἀπειλούντων · ἀλλὰ περὶ πλείονος ἐποίησατο εὐορκεῖν, ἢ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον, καὶ φυλάξασθαι τοὺς ἀπειλούντας. (19) Καὶ γὰρ ἐπιμελεῖσθαι θεοὺς ἐνόμιζεν ἀνθρώπων, οὐχ ὅν τρόπον οἱ πολλοὶ νομίζουσιν· οὗτοι μὲν γὰρ οἴονται, τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δὲ οὐκ εἰδέναι· Σωκράτης δ' ἠγείτο πάντα μὲν θεοὺς εἰδέναι, τὰ τε λεγόμενα καὶ πραττόμενα καὶ τὰ σιγῇ βουλευόμενα, πανταχοῦ δὲ παρεῖναι, καὶ σημαίνειν τοῖς ἀνθρώποις περὶ τῶν ἀνθρωπείων πάντων.

(20) Θαυμάζω οὖν, ὅπως ποτὲ ἐπέλοθησαν Ἀθηναῖοι, Σωκράτην περὶ τοὺς θεοὺς μὴ σωφρονεῖν, τὸν ἀσεβὲς μὲν οὐδὲν ποιε οὐτ' εἰπόντα οὐτε πράξαντα, τοιαῦτα δὲ καὶ λέγοντα καὶ πράττοντα περὶ θεῶν, οἷά τις ἂν καὶ λέγων καὶ πράττων εἴη τε καὶ νομίζοιτο εὐσεβέστατος.

CAP. II.

Crimini alteri occurritur et demonstratur, Socratem juventutem et discipulos non corrupisse.

Θαυμαστόν δὲ φαίνεται μοι καὶ τὸ πεισθῆναί τι-
νας, ὡς Σωκράτης τοὺς νέους διέφθειρεν, ὅς πρὸς
τοῖς εἰρημένοις πρῶτον μὲν ἀφροδισίων καὶ γαστρὸς
πάντων ἀνθρώπων ἐγκρατέστατος ἦν· εἶτα πρὸς
χειμῶνα καὶ θέρους καὶ πάντας πόνους καρτερικώτα-
τος· ἔτι δὲ πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος
οὕτως, ὥστε πάννυ μικρὰ κεκτημένος πάννυ ῥαδίως
ἔχειν ἀρκοῦντα. (2) Πῶς οὖν, αὐτοὺς ὧν τριούτιος,
ἄλλους ἂν ἢ ἀσεβεῖς ἢ παρανόμους ἢ λίχνους ἢ
ἀφροδισίων ἀκρατεῖς ἢ πρὸς τὸ πονεῖν μαλακοὺς
ἐποίησεν; ἀλλ' ἔπαυσε μὲν τούτων πολλοὺς, ἀρετῆς
ποιήσας ἐπιθυμεῖν, καὶ ἐλπίδας παρασχὼν, ἂν ἐαυ-
τῶν ἐπιμελῶνται, καλοὺς καὶ ἀγαθοὺς εἶσεσθαι.
(3) Καίτοι γε οὐδὲ πώποτε ὑπέσχετο διδάσκαλος
εἶναι τούτου· ἀλλὰ τῷ φανερόν· εἶναι τοιούτιος ὧν,
ἐλπίζειν ἐποίει τοὺς συνδιατρίβοντας ἐαυτῷ, μιμου-
μένους ἐκεῖνον τοιούτους γενήσεσθαι. (4) Ἀλλὰ
μὴν καὶ τοῦ σώματος αὐτός τε οὐκ ἡμέλει, τοὺς τε
ἀμελοῦντας οὐκ ἐπὶ ἡνείκε· τὸ μὲν σὺν ὑπερεσθλόνια
ὑπερπονεῖν ἀπεδοκίμαζε, τὸ δὲ, ὅσα γ' ἡδέως ἢ ψυ-
χῇ δέχεται, ταῦτα ἱκανῶς ἐκπονεῖν ἐδοκίμαζε· ταύ-
την γὰρ τὴν ἕξιν ὑγιεινὴν τε ἱκανῶς εἶναι, καὶ τὴν
τῆς ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζειν ἔφη. (5) Ἀλλ'
οὐ μὴν θρυπτικός γε οὐδὲ ἀλαζονικός ἦν, οὔτ' ἀμ-

πεχόνῃ οὐθ' ὑποδέσσει οὔτε τῇ ἄλλῃ διαίτῃ· οὐ μὴν οὐδ' ἐρασιχρημάτους γε τοὺς συνόντας ἐποίει· τῶν μὲν γὰρ ἄλλων ἐπιθυμιῶν ἔλαυε, τοὺς δὲ ἑαυτοῦ ἐπιθυμοῦντας οὐκ ἐπράττετο χρήματα. (6) Τούτου δ' ἀπεχόμενος ἐνόμιζεν ἐλευθερίας ἐπιμελεῖσθαι· τοὺς δὲ λαμβάνοντας τῆς ὀμιλίας μισθὸν ἀνδραποδιστὰς ἑαυτῶν ἀπεκάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι, διαλέγεσθαι παρ' ὧν ἂν λάβοιεν τὸν μισθόν. (7) Ἐθαύμαζε δέ, εἴ τις ἀρετὴν ἐπαγγελλόμενος ἀργύριον πράττειτο, καὶ μὴ νομίζοι τὸ μέγιστον κέρδος ἔξειν, φίλον ἀγαθὸν κτησάμενος, ἀλλὰ φοβοῖτο, μὴ ὁ γενόμενος καλὸς καὶ ἀγαθὸς τῷ τὰ μέγιστα εὐεργετήσαντι μὴ τὴν μέγιστην χάριν ἔξοι. (8) Σωκράτης δὲ ἐπηγγείλατο μὲν οὐδενὶ πώποτε τοιοῦτον οὐδέν· ἐπίστευε δὲ τῶν ξυνόντων αὐτῷ τοὺς ἀποδεξαμένους, ἅπερ αὐτὸς ἐδοκίμαζεν, εἰς τὸν πάντα βίον ἑαυτῷ τε καὶ ἀλλήλοις φίλους ἀγαθοὺς ἔσεσθαι. Πῶς ἂν οὖν ὁ τοιοῦτος ἀνὴρ διαφθείροι τοὺς νέους; εἰ μὴ ἄρα ἡ τῆς ἀρετῆς ἐπιμέλεια διαφθορά ἐστιν. (9) Ἀλλὰ, νῆ Δία, ὁ κατήγορος ἔφη, ὑπερορᾶν ἐποίει τῶν καθεστώτων νόμων τοὺς συνόντας, λέγων ὥς μωρὸν εἶη τοὺς μὲν τῆς πόλεως ἄρχοντας ἀπὸ κυάμου καθιστάναι, κυβερνήτη δὲ μηδένα ἐθέλειν χρῆσθαι κύαμευτῷ, μηδὲ τέκτονι, μηδ' αὐλητῇ, μηδ' ἐπ' ἄλλα τοιαῦτα, ἃ πολλῷ ἐλάττονας βλάβας ἁμαρτανόμενα ποιεῖ τῶν περὶ τὴν πόλιν ἁμαρτανομένων· τοὺς δὲ τοιούτους λόγους ἐπαίρειν ἔφη τοὺς νέους καταφροναῖν τῆς καθεστώσης πολιτείας,

καὶ ποιεῖν βιαίους. (10) Ἐγὼ δ' οἶμαι τοὺς φρόνησιν ἀσχοῦντίας, καὶ νομίζοντας ἱκανοὺς εἶναι τὰ συμφέροντα διδάσκειν τοὺς πολίτας, ἥκιστα γίγνεσθαι βιαίους, εἰδότες ὅτι τῇ μὲν βίᾳ πρόσκειναι ἔχθραι καὶ κίνδυνοι, διὰ δὲ τοῦ πείθειν ἀκινδύνως τε καὶ μετὰ φιλίας ταῦτα γίνεται· οἱ μὲν γὰρ βιασθέντες ὡς ἀφ' αἵρεθέντες μισοῦσιν, οἱ δὲ πεισθέντες ὡς κεχαρισμένοι φιλοῦσιν. Οὐκ οὖν τῶν φρόνησιν ἀσχοῦντων τὸ βιάζεσθαι, ἀλλὰ τῶν ἰσχυρὴν ἄνευ γνώμης ἔχόντων τὰ τοιαῦτα πράττειν ἐοικέν. (11) Ἀλλὰ μὴν καὶ συμμάχων ὁ μὲν βιάζεσθαι τολμῶν δέοι· ἂν οὐκ ὀλίγων, ὁ δὲ πείθειν δυνάμενος, οὐδενός· καὶ γὰρ μόνος ἡγοῖτ' ἂν δύνασθαι πείθειν· καὶ φονεύειν δὲ τοῖς τοιούτοις ἥκιστα συμβαίνει· τίς γὰρ ἀποκτεῖναί τινα βούλοιτ' ἂν μᾶλλον, ἢ ζῶντι πειθομένῳ χρῆσθαι;

(12) Ἀλλ', ἔφη γε ὁ κατήγορος, Σωκράτει ὁμιλήτῃ γενομένῳ Κριτίας τε καὶ Ἀλκιβιάδης πλεῖστα κακὰ τὴν πόλιν ἐποίησάτην. Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλιγαρχίᾳ πάντων κλεπτίστατός τε καὶ βιαιοτάτος ἐγένετο, Ἀλκιβιάδης δὲ αὐτῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατέστατός τε καὶ ὑβριστότατος. (13) Ἐγὼ δ', εἰ μὲν τι κακὸν ἐκείνῳ τὴν πόλιν ἐποίησάτην, οὐκ ἀπολογησομαι· τὴν δὲ πρὸς Σωκράτην συνουσίαν αὐτοῖν, ὡς ἐγένετο, διηγήσομαι. (14) Ἐγενέσθην μὲν γὰρ δὴ τῷ ἄνδρι τούτῳ φύσει φιλοτιμοτάτῳ πάντων Ἀθηναίων, βουλομένῳ τε

πάντα δι' ἑαυτῶν πράττεσθαι, καὶ πάντων ὀνομασ-
τοιαίῳ γενέσθαι· ἤδεσαν δὲ, Σωκράτην ἀπ' ἐλα-
χίστων μὲν χρημάτων αὐταρκέστατα ζῶντα, τῶν
ἡδονῶν δὲ πασῶν ἐγκρατέστατον ὄντα, τοῖς δὲ δια-
λεγόμενοις αὐτῷ πᾶσι χρῶμενον ἐν τοῖς λόγοις ὅπως
βούλοιο. (15) Ταῦτα δὲ ὁρῶντε καὶ ὄντε, οἷω
προεῖρησθαι, πότερόν τις αὐτῷ φῆ τοῦ βίου τοῦ Σω-
κράτους ἐπιθυμήσαντε καὶ τῆς σωφροσύνης, ἣν ἐκεῖ-
νος εἶχεν, ὀρέξασθαι τῆς ὁμιλίας αὐτοῦ, ἢ νομίσαν-
τε, εἰ ὁμιλησάτην ἐκείνῳ, γενέσθαι ἂν ἱκανοτάτῳ
λέγειν τε καὶ πράττειν; (16) Ἐγὼ μὲν γὰρ ἡγοῦ-
μαι, θεοῦ διδόντος αὐτοῖν ἢ ζῆν. ὅλον τὸν βίον,
ὥσπερ ζῶντα Σωκράτην ἐώρων, ἢ τεθνάναι, ἐλέσθαι
ἂν αὐτῷ μᾶλλον τεθνάναι. Δήλω δ' ἐγενέσθην ἐξ
ῶν ἐπραξάτην· ὡς γὰρ τάχιστα κρείττονα τῶν συγ-
γυνομένων ἡγησάσθην εἶναι, εὐθύς ἀποπηδήσαντε
Σωκράτους ἐπρατίετην τὰ πολιτικά, ὥνπερ ἔνεκα
Σωκράτους ὠρεχθήτην.

(17) Ἴσως οὖν εἴποι τις ἂν πρὸς ταῦτα, ὅτι χρῆν
τὸν Σωκράτην μὴ πρότερον τὰ πολιτικὰ διδάσκειν
τούς συνόντας ἢ σωφροναῖν. Ἐγὼ δὲ πρὸς τοῦτο
μὲν οὐκ ἀντιλέγω· πάντας δὲ τοὺς διδάσκοντας ὁρῶ
αὐτοὺς δεικνύντας τε τοῖς μανθάνουσι, ἤπερ αὐτοὶ
ποιοῦσιν ἃ διδάσκουσι, καὶ τῷ λόγῳ προσβιβάζον-
τας. (18) Οἶδα δὲ καὶ Σωκράτην δεικνύντα τοῖς
ξυνοῦσιν ἑαυτὸν καλὸν καὶ ἀγαθὸν ὄντα, καὶ διαλεγό-
μενον κάλλιστα περὶ ἀρετῆς καὶ τῶν ἄλλων ἀνθρώ-

πίνων. Οἶδα δὲ καὶ κείνῳ σωφρονοῦντε, ἔστι Σωκράτει συνήστην, οὐ φοβουμένῳ, μὴ ζημιοῖντο ἢ παλοῖντο ὑπὸ Σωκράτους, ἀλλ' οἰομένῳ τότε κράτιστον εἶναι τοῦτο πράττειν.

(19) Ἴσως οὖν εἴποιεν ἂν πολλοὶ τῶν φασκόντων φιλοσοφεῖν, ὅτι οὐκ ἂν ποτε ὁ δίκαιος ἄδικος γένοιτο, οὐδὲ ὁ σώφρων ὑβριστής, οὐδὲ ἄλλο οὐδέν, ὧν μάθης ἐστιν, ὁ μαθὼν ἀνεπιστήμων ἂν ποτε γένοιτο. Ἐγὼ δὲ περὶ τούτων οὐχ οὕτω γινώσκω· ὁρῶ γάρ, ὥσπερ τὰ τοῦ σώματος ἔργα τοὺς μὴ τὰ σώματα ἀσκούντας οὐ δυναμένους ποιεῖν, οὕτω καὶ τὰ τῆς ψυχῆς ἔργα τοὺς μὴ τὴν ψυχὴν ἀσκούντας οὐ δυναμένους· οὔτε γάρ, ἃ δεῖ, πράττειν, οὔτε, ὧν δεῖ, ἀπέχεσθαι δύνανται. (20) Διὸ καὶ τοὺς υἱεῖς οἱ πατέρες, καὶ ὡς σώφρονες ὅμως, ἀπὸ τῶν πονηρῶν ἀνθρώπων εἵργουσιν, ὥς τὴν μὲν τῶν χρηστῶν ὁμίλῳ ἀσκησεν οὖσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν, κατάλυσιν. Μαρτυρεῖ δὲ καὶ τῶν ποιητῶν ὅ τε λέγων,

Ἐσθλῶν μὲν γὰρ ἀπ' ἐσθλὰ διδάξαι· ἦν δὲ κακοῖσι
 Συμμίσγης, ἀπολαῖς καὶ τὸν ἔοντα νόον,
 καὶ ὁ λέγων,

Ἀντάρ ἀνὴρ ἀγαθὸς τοτὲ μὲν κακὸς, ἄλλοτε δ' ἐσθλός,

(21) Καγὼ δὲ μαρτυρῶ τούτοις· ὁρῶ γάρ, ὥσπερ τῶν ἐν μέτρῳ πεποιημένων ἐπῶν τοὺς μὴ μελετῶντας ἐπιλανθανομένους, οὕτω καὶ τῶν διδασκαλικῶν λόγων τοῖς ἀμελοῦσι λήθην ἐγγιγνομένην. Ὅτιαν

δὲ τῶν νοῦθεικῶν λόγων ἐπιλάθεται τις, ἐπιλέλησται καὶ ὧν ἡ ψυχὴ πάσχουσα τῆς σωφροσύνης ἐπιθυμεῖ· τούτων δὲ ἐπιλαθόμενον οὐδὲν θαυμασιὸν καὶ τῆς σωφροσύνης ἐπιλαθέσθαι. (22) Ὅρῳ δὲ καὶ τοὺς εἰς φιλοποσίαν προαχθέντας, καὶ τοὺς εἰς ἔρωτας ἐγκυλισθέντας, ἦτιον δυναμένους τῶν τε θεόντων ἐπιμελεῖσθαι, καὶ τῶν μὴ θεόντων ἀπέχεσθαι· πολλοὶ γὰρ καὶ χρημάτων δυνάμενοι φείδεσθαι, πρὶν ἔρᾶν, ἐρασθέντες οὐκ εἴ τι δύνανται· καὶ τὰ χρήματα καταναλώσαντες, ὧν πρόσθεν ἀπέχοντο κερδῶν, αἰσχροὶ νομίζοντες εἶναι, τούτων οὐκ ἀπέχονται. (23) Πῶς οὖν οὐκ ἐνδέχεται σωφρονήσαντα πρόσθεν, αὐτοῖς μὴ σωφρονεῖν, καὶ δίκαια δυνήθέντα πράττειν, αὐτοῖς ἀδυνατεῖν; Πάντα μὲν οὖν ἔμοιγε δοκεῖ τὰ καλὰ καὶ τὰ ἀγαθὰ ἀσκητὰ εἶναι, οὐχ ἥκιστα δὲ σωφροσύνη· ἐν τῷ γὰρ αὐτῷ σώματι συμπλεφυτευμέναι τῇ ψυχῇ αἱ ἡδοναὶ πείθουσιν αὐτὴν μὴ σωφρονεῖν, ἀλλὰ τὴν ταχίστην ἑαυταῖς τε καὶ τῷ σώματι χαρίζεσθαι.

(24) Καὶ Κριτίας δὴ καὶ Ἀλκιβιάδης, ἕως μὲν Σωκράτει συνήστην, ἐδυνάσθην, ἐκείνῳ χρωμένω συμμάχῳ, τῶν μὴ καλῶν ἐπιθυμιῶν κρατεῖν· ἐκείνου δ' ἀπαλλαγέντε, Κριτίας μὲν φυγὼν εἰς Θετταλίαν, ἐκεῖ συνῆν ἀνθρώποις ἀνομία μᾶλλον ἢ δικαιοσύνη χρωμένοις· Ἀλκιβιάδης δ' αὖ διὰ μὲν κάλλος ὑπὸ πολλῶν καὶ σεμνῶν γυναικῶν θηρώμενος, διὰ δύναμιν δὲ τὴν ἐν τῇ πόλει καὶ τοῖς συμμάχοις

ὑπὸ πολλῶν καὶ δυνατῶν κολακεύειν ἀνθρώπων
 διαθρυπτόμενος, ὑπὸ δὲ τοῦ δήμου τιμώμενος, καὶ
 ῥαδίως πρωτεύων, ὥσπερ οἱ τῶν γυμνικῶν ἀγώνων
 ἀθλῆται ῥαδίως πρωτεύοντες ἀμελοῦσι τῆς ἀσκήσε-
 ως, οὕτω καὶ κεῖνος ἠμέλησεν αὐτοῦ. (25) Τοιούτων
 δὲ συμβάντων αὐτοῖν, καὶ ὠγκωμένῳ μὲν ἐπὶ γένει,
 ἐπηρμένῳ δ' ἐπὶ πλούτῳ, πεφυσσμένῳ δ' ἐπὶ δυνάμει,
 διατεθρυμμένῳ δὲ ὑπὸ πολλῶν ἀνθρώπων, ἐπὶ δὲ
 πᾶσι τούτοις διεφθαρμένῳ, καὶ πολὺν χρόνον ἀπὸ
 Σωκράτους γεγονότε, τί θαυμασιόν, εἰ ὑπερήφάνῳ
 ἐγενέοθην; (26) Εἶτα, εἰ μὲν τι ἐπλημμελησάτην,
 τούτου Σωκράτην ὁ κατήγορος αἰτιάται; ὅτι δὲ νέω
 ὄντε αὐτὸς ἡνίκα καὶ ἀγνωμονεστάτῳ καὶ ἀκρατεσ-
 τάτῳ εἰκὸς εἶναι, Σωκράτης παρέσχε σῶφρονε, οὐ-
 δενὸς ἐπαίνου δοκεῖ τῷ κατηγόρῳ ἄξιως εἶναι;
 (27) Οὐ μὲν τὰ γε ἄλλα οὕτω κρίνεται· τίς μὲν
 γὰρ ἀνλητῆς, τίς δὲ κιθαριστῆς, τίς δὲ ἄλλος διδάσ-
 καλος ἱκανοὺς ποιήσας τοὺς μαθητὰς, ἐὰν πρὸς ἄλ-
 λους ἐλθόντες χεῖρους φανῶσιν, αἰτίαν ἔχει τούτου;
 τίς δὲ παιτῆρ, ἐὰν ὁ παῖς αὐτοῦ συνδιατρίβῳ τῷ
 σῶφρων ἢ, ὕστερον δὲ ἄλλῳ τῷ συγγενόμενος πονη-
 ρὸς γένηται, τὸν πρόθετον αἰτιάται; ἀλλ' οὐχ ὅσῳ
 ἂν παρὰ τῷ ὑσιτέρῳ χείρων φαίνεται, τοσούτῳ μᾶλ-
 λον ἐπαινεῖ τὸν πρότερον; ἀλλ' οἷ γε πατέρες αὐ-
 τοὶ ξυνόντες τοῖς υἱέσι, τῶν παιδῶν πλημμελοῦντων,
 οὐκ αἰτίαν ἔχουσιν, ἐὰν αὐτοὶ σωφρονῶσιν. (28) Οὕ-
 τω δὲ καὶ Σωκράτην δίκαιον ἦν κρίνειν· εἰ μὲν
 αὐτὸς ἐποίει τι φαῦλον, εἰκότως ἂν ἐδόκει πονηρὸς

εἶναι· εἰ δὲ αὐτὸς σωφρονῶν διατέλει, πῶς ἂν δικαίως τῆς οὐκ ἐνούσης αὐτῷ κακίας αἰτίαν ἔχοι ;

(29) Ἀλλ' εἰ καὶ μηδὲν αὐτὸς πονηρὸν ποιῶν ἐκείνους φαῦλα πράττοντας ὁρῶν ἐπῆναι, δικαίως ἂν ἐπειμᾶτο. Κριτὴν μὲν τοίνυν αἰσθανόμενος ἐρῶντα Εὐθυδήμου, καὶ πειρῶντα χρῆσθαι, καθάπερ οἱ πρὸς τὰ φροδίδια τῶν σωμάτων ἀπολαύοντες, ἀπέτρεπε, φάσκων ἀνελεύθερόν τε εἶναι καὶ οὐ πρόπον ἀνδρὶ καλῷ καγαθῷ, τὸν ἐρώμενον, ᾧ βούλεται πολλοῦ ἄξιος φαίνεσθαι, προσαιτεῖν, ὥσπερ τοὺς πτωχοὺς, ἐκτεύοντα, καὶ δεόμενον προσδοῦναι, καὶ ταῦτα μηδενὸς ἀγαθοῦ. (30) Τοῦ δὲ Κριτοῦ τοῖς τοιούτοις οὐχ ὑπακούοντις οὐδὲ ἀποτρεπομένους, λέγεται τὸν Σωκράτην, ἄλλων τε πολλῶν παρόντων καὶ τοῦ Εὐθυδήμου, εἰπεῖν, ὅτι οἱ ὑπὸν τι δοκοῦν πάσχειν ὁ Κριτίας, ἐπιθυμῶν Εὐθυδήμῳ προσκνησθαι, ὥσπερ τὰ ὑῖδια τοῖς λίθοις. (31) Ἐξ ὧν δὴ καὶ ἐμίσει τὸν Σωκράτην ὁ Κριτίας, ὥστε καὶ, ὅτι τῶν Τριάκοντα ὧν νομοθέτης μετὰ Χαρικλέους ἐγένετο, ἀπεμνημόνευσεν αὐτῷ, καὶ ἐν τοῖς νόμοις ἔγραψε, λόγων τέχνην μὴ διδάσκειν, ἐπηρεάζων ἐκείνῳ, καὶ οὐκ ἔχων ὅπῃ ἐπιλάβοιτο, ἀλλὰ τὸ κοινῇ τοῖς φιλοσόφοις ὑπὸ τῶν πολλῶν ἐπειμώμενον ἐπιφέρων αὐτῷ, καὶ διαβάλλων πρὸς τοὺς πολλούς· οὔτε γὰρ ἔγωγε αὐτὸς τοῦτο πώποτε Σωκράτους ἤκουσα, οὔτ' ἄλλου φάσκοντος ἀκηκοέναι ἡθοῦμένην. (32) Ἐδήλωσε δὲ· ἐπεὶ γὰρ οἱ Τριάκοντα πολλοὺς

μὲν τῶν πολιτῶν καὶ οὐ τοὺς χειρίστους ἀπέκτεινον,
 πολλοὺς δὲ προετρέποντο ἀδικεῖν, εἰπέ που ὁ Σω-
 κράτης, ὅτι θαυμαστόν οἱ δοκοῖε εἶναι, εἴ τις, γενό-
 μενος βοῶν ἀγέλης νομεὺς καὶ τὰς βοῦς ἐλάττους
 τε καὶ χείρους ποιῶν, μὴ ὁμολογοίη κακὸς βουκόλος
 εἶναι· εἴτε δὲ θαυμασιότερον, εἴ τις, προστά-
 τής γενόμενος πόλεως καὶ ποιῶν τοὺς πολίτας
 ἐλάττους καὶ χείρους, μὴ αἰσχύνοιτο, μηδ' οἷοιτο
 κακὸς εἶναι προστάτης τῆς πόλεως. (33) Ἀπαγ-
 γελθέντος δὲ αὐτοῖς τούτου, καλέσαντες ὁ τε Κριτίας
 καὶ ὁ Χαρικλῆς τὸν Σωκράτην, τὸν τε νόμον
 ἐδεικνύτην αὐτῷ καὶ τοῖς νέοις ἀπειπέτην μὴ διαλέ-
 γεσθαι. Ὁ δὲ Σωκράτης ἐπήρειο αὐτῷ, εἰ ἐξείη
 πυνθάνεσθαι, εἴ τι ἄγνοοῖτο τῶν προηγορευμένων.
 Τῷ δ' ἐφάτην. (34) Ἐγὼ τοίνυν, ἔφη, παρεσκευά-
 σμαι μὲν πεῖθεσθαι τοῖς νόμοις· ὅπως δὲ μὴ δι'
 ἄγνοϊαν λάθω τι παρανομήσας, τοῦτο βούλομαι σα-
 φῶς μαθεῖν παρ' ὑμῶν, πότερον τὴν τῶν λόγων
 τέχνην σὺν τοῖς ὀρθῶς λεγομένοις εἶναι νομίζοντες,
 ἢ σὺν τοῖς μὴ ὀρθῶς, ἀπέχεσθαι κελεύετα αὐτῆς.
 Εἰ μὲν γὰρ σὺν τοῖς ὀρθῶς, δῆλον ὅτι ἀφεκτέον εἴη
 τοῦ ὀρθῶς λέγειν· εἰ δὲ σὺν τοῖς μὴ ὀρθῶς, δῆλον
 ὅτι πειρατέον ὀρθῶς λέγειν. (35) Καὶ ὁ Χαρικλῆς
 ὀργισθεὶς αὐτῷ, Ἐπειδὴ, ἔφη, ὦ Σώκρατες, ἄγνοεῖς,
 τὰδε σοι εὐμαθέστερα ὄντα προαγορεύομεν, τοῖς
 νέοις ὅλως μὴ διαλέγεσθαι. Καὶ ὁ Σωκράτης, Ἰνα
 τοίνυν, ἔφη, μὴ ἀμφίβολον ᾗ, ὥς ἄλλο τι ποιῶ ἢ τὰ
 προηγορευμένα, ὀρίσατέ μοι, μέχρι πόσων ἐτῶν δεῖ

νομίζεῖν νέους εἶναι τοὺς ἀνθρώπους. Καὶ ὁ Χαρικλῆς, "Οσοῦ περ, εἶπε, χρόνου βουλευέειν οὐκ ἔξεστιν, ὥς οὐπω φρονέμοις οὖσι· μηδὲ σὺ διαλέγου νεωτέροις τριάκοντα ἐτῶν. (36) Μηδὲ, ἂν τι ὠνῶμαι, ἔφη, ἦν πωλῇ νεώτερος τριάκοντα ἐτῶν, ἔρωμαι ὅποσον πωλεῖ; Ναὶ τὰ γε τοιαῦτα, ἔφη ὁ Χαρικλῆς· ἀλλὰ τοι σύ γε, ὦ Σώκρατες, εἰσῶας, εἰδὼς πῶς ἔχει, τὰ πλεῖστα ἐρωτᾷ· ταῦτα οὖν μὴ ἐρώτα. Μηδ' ἀποκρίνωμαι οὖν, ἔφη, ἂν τίς με ἐρωτᾷ νέος, ἐὰν εἰδῶ, οἷον, ποῦ οἰκεῖ Χαρικλῆς; ἢ, ποῦ ἐστι Κριτίας; (37) Ναὶ τὰ γε τοιαῦτα, ἔφη ὁ Χαρικλῆς. Ὁ δὲ Κριτίας, Ἀλλὰ τῶνδ' ἐγὼ σε ἀπέχθασθαι, ἔφη, δεήσει, ὦ Σώκρατες, τῶν σκυτέων καὶ τῶν τεκτόνων καὶ τῶν χαλκέων· καὶ γὰρ οἶμαι αὐτοὺς ἤδη κατατετριφθαι διαθρυλλουμένους ὑπὸ σοῦ. Οὐκοῦν, ἔφη ὁ Σωκράτης, καὶ τῶν ἐπομένων τούτοις, τοῦ τε δικαίου καὶ τοῦ ὀσίου καὶ τῶν ἄλλων τῶν τοιούτων; Ναὶ μὰ Δί', ἔφη ὁ Χαρικλῆς, καὶ τῶν βουκόλων γε· εἰ δὲ μὴ, φυλάττου, ὅπως μὴ καὶ σὺ ἐλάττους τὰς βοῦς ποιήσης. (38) Ἐνθα καὶ δῆλον ἐγένετο, ὅτι, ἀπαγγελθέντος αὐτοῖς τοῦ περὶ τῶν βοῶν λόγου, ὠργίζοντο τῷ Σωκράτει. Οἷα μὲν οὖν ἡ συνοουσία ἐγεγόνει Κριτία πρὸς Σωκράτην, καὶ ὥς εἶχον πρὸς ἀλλήλους, εἴρηται. (39) Φαίην δ' ἂν ἔγωγε, μηδενὶ μηδεμίαν εἶναι παίδευσιν παρὰ τοῦ μὴ ἀρέσκοντος. Κριτίας δὲ καὶ Ἀλκιβιάδης οὐκ, ἀρέσκοντος αὐτοῖς Σωκράτους, ὠμίλησάντην, ὃν χρόνον ὠμίλειν αὐτῷ, ἀλλ' εὐθύς

ἐξ ἀρχῆς ὠρμηκότε προεστάναι τῆς πόλεως· ἔτι γὰρ Σωκράτει ξυνόντες οὐκ ἄλλοις τισὶ μᾶλλον ἐπεχει-
 ρουν διαλέγεσθαι ἢ τοῖς μάλιστα πράττουναι τὰ πο-
 λιτικά. (40) Λέγεται γὰρ, Ἀλκιβιάδην, πρὶν ἐλ-
 κοσιν ἐταῶν εἶναι, Περικλεῖ ἐπιτρόπῳ μὲν ὄντι ἐαυ-
 τοῦ, προστάτῃ δὲ τῆς πόλεως τοιαύδε διαλεχθῆναι
 περὶ νόμων. (41) Εἰπέ μοι, φάναι, ὦ Περικλείς,
 ἔχοις ἂν με διδάξαι; τί ἐστι νόμος; Πάντως δήπου,
 φάναι τὸν Περικλέα. Λίδαξον δὴ πρὸς τῶν θεῶν,
 φάναι τὸν Ἀλκιβιάδην· ὥς ἔγωγ' ἀκούων τινῶν
 ἐπαινουμένων, ὅτι νόμιμοὶ ἄνδρες εἰσὶν, οἶμαι μὴ
 ἂν δικαίως τούτου τυχεῖν τοῦ ἐπαίνου τὸν μὴ εἰδότα,
 τί ἐστι νόμος. (42) Ἀλλ' οὐδέν τι χαλεποῦ πράγ-
 ματος ἐπιθυμεῖς, ὦ Ἀλκιβιάδη, φάναι τὸν Περικλέα,
 βουλόμενος γινῶναι τί ἐστι νόμος· πάντες γὰρ οὗ-
 τοι νόμοι εἰσὶν, οὓς τὸ πλῆθος συνελθὼν καὶ δοκι-
 μάσαν ἔγραψε, φράζον ἅ τε δεῖ ποιεῖν καὶ ἅ μὴ.—
 Πότερον δὲ τὰγαθὰ ἐνομίσαν δεῖν ποιεῖν, ἢ τὰ κακά;
 Τὰγαθὰ, νῆ Δία, φάναι, ὦ μειράκιον, τὰ δὲ κακά,
 οὐ. (43) Ἐὰν δὲ μὴ τὸ πλῆθος, ἀλλ', ὥσπερ ὅπου
 ὀλιγαρχία ἐστίν, ὀλίγοι συνελθόντες γράψωσιν, ὃ τι
 χρὴ ποιεῖν, ταῦτα τί ἐστι; Πάντα, φάναι, ὅσα ἂν
 τὸ κρατοῦν τῆς πόλεως βουλευσάμενον ἅ χρὴ ποιεῖν
 γράψῃ, νόμος καλεῖται. Καὶ ἂν τύραννος οὖν κρα-
 τῶν τῆς πόλεως γράψῃ τοῖς πολίταις, ἅ χρὴ ποιεῖν,
 καὶ ταῦτα νόμος ἐστί; Καὶ ὅσα τύραννος ἄρχων,
 φάναι, γράφει, καὶ ταῦτα νόμος καλεῖται. (44)
 Βία δέ, φάναι, καὶ ἀνομία τί ἐστιν, ὦ Περικλείς;

ἄρ' οὐχ ὅταν ὁ κρείττων τὸν ἥττω μὴ πείσας, ἀλλὰ
 βιασάμενος ἀναγκάσῃ ποιεῖν ὁ τι ἂν αὐτῷ δοκῇ;
 Ἐμοιγε δοκεῖ, φάναι τὸν Περικλέα. Καὶ ὅσα ἄρα
 τύραννος μὴ πείσας τοὺς πολίτας ἀναγκάζει ποιεῖν
 γράφων, ἀνομία ἐστὶ; Δοκεῖ μοι, φάναι τὸν Περικ-
 κλέα· ἀνατίθεται γὰρ τὸ ὅσα τύραννος μὴ πείσας
 γράφει, νόμον εἶναι. (45) Ὅσα δὲ οἱ ὀλέγοι τοὺς
 πολλοὺς μὴ πείσαντες ἀλλὰ κρατοῦντες γράφουσι,
 πότερον βίαν φῶμεν, ἢ μὴ φῶμεν εἶναι; Πάντα
 μοι δοκεῖ, φάναι τὸν Περικλέα, ὅσα τις μὴ πείσας
 ἀναγκάζει τινα ποιεῖν, εἴτε γράφων εἴτε μὴ, βία
 μᾶλλον ἢ νόμος εἶναι. Καὶ ὅσα ἄρα τὸ πᾶν πλῆ-
 θος κρατοῦν τῶν τὰ χρήματα ἐχόντων γράφει μὴ
 πείσαν, βία μᾶλλον ἢ νόμος ἂν εἴη; (46) Μάλα
 τοι, φάναι τὸν Περικλέα, ὥς Ἀλκιβιάδῃ· καὶ ἡμεῖς
 τηλικούτοι ὄντες, δεινοὶ τὰ τοιαῦτα ἤμεν· τοιαῦτα
 γὰρ καὶ ἐμελειώμεν καὶ ἐσοφίζόμεθα, οἷά περ καὶ
 σὺ νῦν ἐμοὶ δοκεῖς μελετᾶν. Τὸν δὲ Ἀλκιβιάδην
 φάναι· Εἶθε σοι, ὦ Περικλείς, τότε συνεγενόμην,
 ὅτε δεινότατος θανού ταῦτα ἦσθα! (47) Ἐπει
 τοίνυν τάχιστα τῶν πολιτευομένων ὑπέλαβον κρείτ-
 τονες εἶναι, Σωκράτει μὲν οὐκ ἔτι προσήεσαν· οὔ-
 τε γὰρ αὐτοῖς ἄλλως ἤρεσκεν· εἴ τε προσέλθοιεν,
 ὑπὲρ ὧν ἡμάρτανον ἐλεγχόμενοι ἤχθοντο· τὰ δὲ
 τῆς πόλεως ἔπραττον, ὧν περ ἔνεκεν καὶ Σωκράτει
 προσῆλθον. (48) Ἀλλὰ Κρίτων τε Σωκράτους ἢν
 ὀμιλητῆς, καὶ Χαιρεφῶν, καὶ Χαιρεκράτης, καὶ
 Ἐρμοκράτης, καὶ Σιμμίας, καὶ Κέβης, καὶ Φαι-

δωάνδης, καὶ ἄλλοι, οἳ ἐκείνῳ συνῆσαν, οὐχ ἵνα δημηγορικοὶ ἢ δικανικοὶ γένοιντο, ἀλλ' ἵνα καλοὶ τε καὶ ἀγαθοὶ γενόμενοι, καὶ οἶκῳ καὶ οἰκείαις καὶ οἰκέοις καὶ φίλοις καὶ πόλει καὶ πόλεταις δύναιντο καλῶς χρῆσθαι· καὶ τούτων οὐδεὶς, οὔτε νεώτερος οὔτε πρεσβύτερος ὢν, οὔτ' ἐποίησε κακὸν οὐδέν, οὔτ' αἰτίαν ἔσχεν.

(49) Ἀλλὰ Σωκράτης γ', ἔφη ὁ κατήγορος, τοὺς πατέρας προπηλακίζειν ἐδίδασκε, πεύθων μὲν τοὺς ξυνόντας αὐτῷ σοφωτέρους αὐτοὺς ποιεῖν τῶν πατέρων, φάσκων δέ, κατὰ νόμον ἐξεῖναι παρανοίας ἐλόντι καὶ τὸν πατέρα δῆσαι, τεκμηρίῳ τούτῳ χρώμενος, ὥς τὸν ἀμαθέστερον ὑπὸ τοῦ σοφωτέρου νόμιμον εἶη δεδέσθαι. (50) Σωκράτης δὲ τὸν μὲν ἀμαθίας ἕνεκα δεσμεύοντα δικαίως ἂν καὶ αὐτὸν ᾔετο δεδέσθαι ὑπὸ τῶν ἐπισταμένων, ἃ μὴ αὐτὸς ἐπίσταται· καὶ τῶν τοιούτων ἕνεκα πολλάκις ἐσκόπει, τί διαφέρει μανίας ἀμαθία· καὶ τοὺς μὲν μαινομένους ᾔετο συμφερόντως ἂν δεδέσθαι καὶ αὐτοῖς καὶ τοῖς φίλοις, τοὺς δὲ μὴ ἐπισταμένους τὰ δέοντα δικαίως ἂν μανθάνειν παρὰ τῶν ἐπισταμένων.

(51) Ἀλλὰ Σωκράτης γε, ἔφη ὁ κατήγορος, οὐ μόνον τοὺς πατέρας ἀλλὰ καὶ τοὺς ἄλλους συγγενεῖς ἐπολεῖ ἐν ἀτιμίᾳ εἶναι παρὰ τοῖς αὐτῷ ξυνοῦσι, λέγων, ὥς οὔτε τοὺς κάμνοντας οὔτε τοὺς δικαζομένους οἱ συγγενεῖς ὠφελοῦσιν, ἀλλὰ τοὺς μὲν οἱ ἰατροὶ, τοὺς δὲ οἱ συνδικεῖν ἐπιστάμενοι. (52) Ἐφη δέ, καὶ περὶ τῶν φίλων αὐτὸν λέγειν, ὥς οὐδέν ὄφε-

λος εὖνους εἶναι, εἰ μὴ καὶ ὠφελεῖν δυνήσονται·
μόνους δὲ φάσκειν αὐτὸν ἀξίους εἶναι τιμῆς τοὺς
εἰδότας τὰ δέοντα, καὶ ἐρμηνεύσαι δυναμένους·
ἀναπεύθοντα οὖν τοὺς νέους αὐτὸν, ὥς αὐτοὺς εἶη
σοφώτατός τε καὶ ἄλλους ἱκανώτατος ποιῆσαι σοφούς,
οὕτω διατιθέναι τοὺς αὐτῷ ξυνόντας, ὥστε μηδαμοῦ
παρ' αὐτοῖς τοὺς ἄλλους εἶναι πρὸς ἑαυτόν. (53)
Ἐγὼ δὲ αὐτὸν οἶδα μὲν καὶ περὶ πατέρων τε καὶ
τῶν ἄλλων συγγενῶν καὶ περὶ φίλων ταῦτα λέγοντα·
καὶ πρὸς τούτοις γε δὴ, ὅτι τῆς ψυχῆς ἐξελεύσεως,
ἐν ἣ μόνῃ γίνεται φρόνησις, τὸ σῶμα τοῦ οἰκειοτά-
του ἀνθρώπου τὴν ταχίστην ἐξενέγκαντες ἀφανίζου-
σιν. (54) Ἐλεγε δὲ, ὅτι καὶ ζῶν ἑκάσιος ἑαυτοῦ,
ὃ πάντων μάλιστα φιλεῖ, τοῦ σώματος ὃ τε ἂν
ἄχρεϊον ἢ καὶ ἀνωφελές, αὐτός τε ἀφαιρεῖ καὶ ἄλλῃ
παρέχει· αὐτοὶ τε γὰρ αὐτῶν ὄνυχάς τε καὶ τρίχας
καὶ τύλους ἀφαιροῦσι, καὶ τοῖς ἰατροῖς παρέχουσι
μετὰ πόνων τε καὶ ἀλγηδόνων καὶ ἀποτέμνειν καὶ
ἀποκάειν, καὶ τούτου χάριν οἶονται δεῖν αὐτοῖς καὶ
μισθὸν τῆναι· καὶ τὸ σίαλον ἐκ τοῦ στόματος ἀπο-
πύουσιν ὥς δύνανται πρῶτάτω, διότι ὠφελεῖ μὲν
οὐδὲν αὐτοὺς ἐνὸν, βλάπτει δὲ πολὺ μᾶλλον. (55)
Ταῦτα οὖν ἔλεγεν, οὐ τὸν μὲν πατέρα ζῶντα κατο-
ρύττειν διδάσκων, ἑαυτὸν δὲ κατατέμνειν, ἀλλ' ἐπι-
δεικνύων, ὅτι τὸ ἄφρον ἄτιμόν ἐστι· καὶ παρεκάλει
ἐπιμελεῖσθαι τοῦ ὥς φρονιμώτατον εἶναι καὶ ὠφε-
λιμώτατον, ὅπως, εἴαν τε ὑπὸ πατρὸς εἴαν τε ὑπὸ
πατρὸς εἴαν τε ὑπὸ ἀδελφοῦ εἴαν τε ὑπ' ἄλλου τινὸς

βούληται τιμᾶσθαι, μὴ τῷ οἰκαῖος εἶναι πιστεύων ἀμελῆ, ἀλλὰ πειράται, ὑφ' ὧν ἂν βούληται τιμᾶσθαι, τούτοις ὠφέλιμος εἶναι.

(56) Ἐφη δ' αὐτὸν ὁ κατήγορος καὶ τῶν ἐνδοξοτάτων ποιητῶν ἐκλεγόμενον τὰ πονηρότατα, καὶ τούτοις μαρτυρίαις χρῶμενον, διδάσκειν τοὺς ξυνόντας κακούργους τε εἶναι καὶ τυραννικούς· Ἡσιόδου μὲν τὸ,

Ἔργον δ' οὐδὲν ὄνυδος, ἀργεὶα δέ τ' ὄνυδος,

τοῦτο δὴ λέγειν αὐτὸν, ὡς ὁ ποιητὴς κελεύει μηδενὸς ἔργου μήτε ἀδίκου μήτε αἰσχροῦ ἀπέχεσθαι, ἀλλὰ καὶ ταῦτα ποιεῖν ἐπὶ τῷ κέρδει. (57) Σωκράτης δ' ἐπειδὴ ὁμολογήσαιο, τὸ μὲν ἐργάτην εἶναι ὠφέλιμόν τε ἀνθρώπῳ καὶ ἀγαθὸν εἶναι, τὸ δὲ ἄργον βλαβερόν τε καὶ κακόν, καὶ τὸ μὲν ἐργάζεσθαι ἀγαθόν, τὸ δὲ ἄργεῖν κακόν· τοὺς μὲν ἀγαθόν τε ποιῶντας ἐργάζεσθαι τε ἔφη, καὶ ἐργάτας εἶναι· τοὺς δὲ κυβεύοντας ἢ τι ἄλλο πονηρὸν καὶ ἐπιζήμιον ποιῶντας ἄργους ἀπεκάλει. Ἐκ δὲ τούτων ὀρθῶς ἂν ἔχῃ τὸ

Ἔργον δ' οὐδὲν ὄνυδος, ἀργεὶα δέ τ' ὄνυδος.

(58) Τὸ δὲ Ὀμήρου ἔφη ὁ κατήγορος πολλάκις αὐτὸν λέγειν, ὅτι Ὀδυσσεὺς

Ὅστινα μὲν βασιλῆα καὶ ἔσοχον ἄνδρα κιχίη,
 Τόν δ' ἀγανοῖς ἐπίεσσιν ἐρητύσασκε παραστάς·
 Ἀμιμόνι, οὗ σε ἔοικε κακὸν ὥς δειδίσσεσθαι,
 Ἄλλ' αὐτὸς τε κάθησο, καὶ ἄλλους ἰδρνε λαοίς.

Ὅν δ' αὖ δῆμον ἔ' ἄνδρα ἶδαι, βοόωντά τ' ἐφαύραι,
 Τὸν σκήπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ·
 Δαιμόνι', ἀτρέμας ἦσα, καὶ ἄλλον μῦθον ἄκουε,
 Οἱ σέο φέριτροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἄνακτις,
 Οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.

ταῦτα δὴ αὐτὸν ἐξηγεῖσθαι, ὡς ὁ ποιητὴς ἐπαινοῖ
 παῖεσθαι τοὺς δημότας καὶ πένητας. (59) Σωκρά-
 τῆς δ' οὐ ταῦτ' ἔλεγε (καὶ γὰρ ἑαυτὸν οὕτω γ' ἂν
 ᾤετο δεῖν παῖεσθαι,) ἀλλ' ἔφη, δεῖν τοὺς μήτε λόγῳ
 μήτε ἔργῳ ὠφελίμους ὄντας, καὶ μήτε στρατεύματι
 μήτε πόλει μήτε αὐτῷ τῷ δήμῳ εἴ τι θεοὶ βοηθεῖν
 ἱκανοὺς, ἄλλως τ' εἰάν πρὸς τοῦτῳ καὶ θρασεῖς ᾧσι,
 πάντα τρόπον κωλύεσθαι, καὶ πᾶν πλοῦσι τυγχά-
 νωσαν ὄντες. (60) Ἀλλὰ Σωκράτης γε τὰναντία
 τούτων φανερὸς ἦν καὶ δημοτικὸς καὶ φιλόανθρωπος
 ὢν· ἐκεῖνος γὰρ πολλοὺς ἐπιθυμητὰς καὶ ἀστούς
 καὶ ξένους λαβὼν, οὐδένα πώποτε μισθὸν τῆς συν-
 ουσίας ἐπράξατο, ἀλλὰ πᾶσαν ἀφθόγως ἐπῆρκει τῶν
 ἑαυτοῦ· ὧν τινες μικρὰ μέρη παρ' ἐκείνου προῖκα
 λαβόντες πολλοῦ τοῖς ἄλλοις ἐπώλουν, καὶ οὐκ ἦσαν
 ὥσπερ ἐκεῖνος δημοτικοί· τοῖς γὰρ μὴ ἔχουσι χρή-
 ματα διδόναι οὐκ ἤθελον διαλέγεσθαι. (61) Ἀλ-
 λὰ Σωκράτης γε καὶ πρὸς τοὺς ἄλλους ἀνθρώπους
 κόσμον τῇ πόλει παρεῖχε, πολλῷ μᾶλλον ἢ Λίχας
 τῇ Λακεδαιμονίῳ, ὅς ὀνομαστὸς ἐλὶ τοῦτῳ γέγονε.
 Λίχας μὲν γὰρ ταῖς γυμνοπαιδίαις τοὺς ἐπιδημοῦν-
 τας ἐν Λακεδαίμονι ξένους ἐδείκνυε· Σωκράτης
 δὲ διὰ παντὸς τοῦ βίου τὰ ἑαυτοῦ δαπανῶν τὰ μέ-

γισια πάντας τοὺς βουλομένους ὠφέλει· βελτίους γὰρ ποιῶν τοὺς συγγιγνομένους ἀπέπεμπεν.

(62) Ἐμοὶ μὲν δὴ Σωκράτης, τοιοῦτος ὢν, ἐδόκει τιμῆς ἄξιός εἶναι τῇ πόλει μᾶλλον ἢ θανάτου. Καὶ κατὰ τοὺς νόμους δὲ σκοπῶν ἂν τις τοῦθ' εὗροι. Κατὰ γὰρ τοὺς νόμους ἐάν τις φανερὸς γένηται κλέπτων ἢ λωποδυτῶν ἢ βαλαντιωτομῶν ἢ τοιχωρυχῶν ἢ ἀνδραποδιζόμενος ἢ ἱεροσυλῶν, τούτοις θάνατός ἐστιν ἡ ζημία· ὢν ἐκεῖνος πάντων ἀνθρώπων πλεῖστον ἀπειχεν. (63) Ἀλλὰ μὴν τῇ πόλει γε οὔτε πολέμου κακῶς συμβάντος, οὔτε στάσεως, οὔτε προδοσίας, οὔτε ἄλλου κακοῦ οὐδενὸς πώποτε αἴτιος ἐγένετο. Οὐδὲ μὴν ἰδίᾳ γε οὐδένα πώποτε ἀνθρώπων οὔτε ἀγαθῶν ἀπεσιέρησεν, οὔτε κακοῖς περιέβαλεν· ἀλλ' οὐδ' αἰτίαν τῶν εἰρημένων οὐδενὸς πώποι' ἔσχε. (64) Ἰὼς οὖν ἔνοχος ἂν εἴη τῇ γραφῇ; ὅς ἀντὶ μὲν τοῦ μὴ νομίζειν θεοὺς, ὡς ἐν τῇ γραφῇ ἐγγέγραπτο, φανερὸς ἦν θεραπεύων τοὺς θεοὺς μάλιστα τῶν ἄλλων ἀνθρώπων· ἀντὶ δὲ τοῦ διαφθερίζειν τοὺς νέους, ὃ δὴ ὁ γραψάμενος αὐτὸν ἤτι-
 ᾗτο, φανερὸς ἦν τῶν συνόντων τοὺς πονηρὰς ἐπιθυμίας ἔχοντας τούτων μὲν παύων, τῆς δὲ καλλίστης καὶ μεγαλοπρεπεστάτης ἀρετῆς, ἣ πόλεις τε καὶ οἵκοι εὖ οἰκοῦσι, προτρέπων ἐπιθυμεῖν· ταῦτα δὲ πράττων πῶς οὐ μεγάλης ἄξιός ἦν τιμῆς τῇ πόλει;

CAP. III.

Dehinc docetur, Socratem et verbis et factis totaque vita talem fuisse, ut et ipse honeste viveret et alios ad honestatis studium excitaret: primum igitur precando, sacrificando, et deorum voluntate exploranda rectum fuisse deorum cultorem; deinde in cibo, potu, venereque temperantiae studuisse.

Ὡς δὲ δὴ καὶ ὠφελεῖν ἐδόκει μοι τοὺς ξυνόντας τὰ μὲν ἔργῳ δεικνύων ἑαυτὸν οἷος ἦν, τὰ δὲ καὶ διαλεγόμενος, τούτων δὴ γράψω ὅποσα ἂν διαμνημονεύσω. Τὰ μὲν τοίνυν πρὸς τοὺς θεοὺς φανεροὺς ἦν καὶ ποιῶν καὶ λέγων, ἥπερ ἡ Πυθία ἀποκρίνεται τοῖς ἐρωτῶσι, πῶς δεῖ ποιεῖν ἢ περὶ θυσίας ἢ περὶ προγόνων θεραπειάς ἢ περὶ ἄλλου τινὸς τῶν τοιούτων· ἢ τε γὰρ Πυθία νόμῳ πόλεως ἀναιρεῖ ποιούντας εὐσεβῶς ἂν ποιεῖν, Σωκράτης τε οὕτω καὶ αὐτὸς ἐποίει καὶ τοῖς ἄλλοις παρήνει, τοὺς δὲ ἄλλως πως ποιούντας περιέρχους καὶ ματαίους ἐνόμιζεν εἶναι. (2) Καὶ εὐχετο δὲ πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ δίδοναι, ὥς τοὺς θεοὺς κάλλιστα εἰδότας, ὅποια ἀγαθὰ ἐστὶ· τοὺς δὲ εὐχομένους χρυσοῖον ἢ ἀργύριον ἢ τυραννίδα ἢ ἄλλο τι τῶν τοιούτων οὐδὲν διάφορον ἐνόμιζεν εὐχεσθαι, ἢ εἰ κυβείαν ἢ μάχην ἢ ἄλλο τι εὐχοῖντο τῶν φανερώς ἀδήλων ὅπως ἀποβήσοιτο. (3) Θυσίας δὲ θύων μικρὰς ἀπὸ μικρῶν οὐδὲν ἠγεῖτο μειοῦσθαι τῶν ἀπὸ πολλῶν καὶ μεγάλων πολλὰ καὶ μεγάλα θυόντων· οὐτε γὰρ τοῖς θεοῖς ἔφη καλῶς ἔχειν, εἰ ταῖς μεγάλαις

θυσίαις μᾶλλον ἢ ταῖς μικραῖς ἔχαιρον · πολλάκις γὰρ ἂν αὐτοῖς τὰ παρὰ τῶν πονηρῶν μᾶλλον ἢ τὰ παρὰ τῶν χρηστῶν εἶναι κεχαρισμένα · οὐτ' ἂν τοῖς ἀνθρώποις ἄξιον εἶναι ζῆν, εἰ τὰ παρὰ τῶν πονηρῶν μᾶλλον ἢν κεχαρισμένα τοῖς θεοῖς ἢ τὰ παρὰ τῶν χρηστῶν · ἀλλ' ἐνόμιζε τοὺς θεοὺς ταῖς παρὰ τῶν εὐσεβεστάτων τιμαῖς μάλιστα χεῖρειν · ἐπαινέτης δ' ἦν καὶ τοῦ ἔλους τούτου ·

Κὰδ δύνανται δ' ἔρδειν ἱερὰ ἀθανάτοισι θιοῖσι ·

καὶ πρὸς φίλους δὲ καὶ ξένους καὶ πρὸς τὴν ἄλλην δίαιταν καλὴν ἔφη παραίνεσιν εἶναι τὴν Κὰδ δύνανται ἔρδειν. (4) Εἰ δέ τι δόξειεν αὐτῷ σημαίνεσθαι παρὰ τῶν θεῶν, ἦτιον ἂν ἐλείσθῃ παρὰ τὰ σημαίνόμενα ποιῆσαι, ἢ εἴ τις αὐτὸν ἐπειθεν ὁδοῦ λαβεῖν ἡγεμόνα τυφλὸν καὶ μὴ εἰδότα τὴν ὁδὸν ἀντὶ βλέποντος καὶ εἰδότος · καὶ τῶν ἄλλων δὲ μωρίαν κατηγορεῖ, οἵτινες παρὰ τὰ ὑπὸ τῶν θεῶν σημαίνόμενα ποιοῦσιν τι, φυλαττόμενοι τὴν παρὰ τοῖς ἀνθρώποις ἀδοξίαν · αὐτοὺς δὲ πάντα τὰνθρώπινα ὑπερέωρα πρὸς τὴν παρὰ τῶν θεῶν συμβουλίαν.

(5) Διαιτή δὲ τὴν τε ψυχὴν ἐπαίδευσε καὶ τὸ σῶμα, ἢ χρώμενος ἂν τις, εἰ μὴ τι δαιμόνιον εἴη, θαρράλέως τε καὶ ἀσφαλῶς διάγοι, καὶ οὐκ ἂν ἀπορήσειε τοσαύτης δαπάνης · οὕτω γὰρ εὐτελὴς ἦν, ὥστ' οὐκ οἶδ' εἴ τις οὕτως ἂν ὀλίγα ἐργάζοιτο, ὥστε μὴ λαμβάνειν τὰ Σωκράτει ἀρκοῦντα · σίτῃ μὲν γὰρ τοσούτῃ ἐχρήτο, ὅσον ἡδέως ἦσθιε · καὶ ἐπὶ τοῦτον

οὕτω παρεσκευασμένος ἦαι, ὥστε τὴν ἐπιθυμίαν τοῦ σίτου ὅσον αὐτῷ εἶναι· ποιὸν δὲ πᾶν ἡδὺ ἦν αὐτῷ, διὰ τὸ μὴ πίνειν, εἰ μὴ σαφῆς. (6) Εἰ δέ ποτε κληθεὶς ἐθελήσειεν ἐπὶ δεῖπνον ἐλθεῖν, ὅ τοις πλείστοις ἐργωδέστατόν ἐστιν ὥστε φυλάσσεται τὰ ὑπὲρ τὸν καιρὸν ἐμπέπλασθαι, τοῦτο ῥαδίως πάνυ ἐφυλάττετο· τοῖς δὲ μὴ δυναμένοις τοῦτο ποιεῖν συμβούλευε φυλάττεσθαι τὰ ἀναπεύθοντα μὴ πεινῶντας ἐσθλῆεν, μηδὲ διαψῶντας πίνειν· καὶ γὰρ τὰ λυμαινόμενα γαστέρας καὶ κεφαλὰς καὶ ψυχὰς ταῦτ' ἔφη εἶναι. (7) Οἶεσθαι δ' ἔφη ἐπισκώπτων καὶ τὴν Κίρκην ὅς ποιεῖν, τοιούτοις πολλοῖς δειπνίζουσιν· τὸν δὲ Ὀδυσσεύα Ἑρμοῦ τε ὑποθημοσύνη, καὶ αὐτὸν ἐγκρατῆ ὄντα, καὶ ἀποσχόμενον τοῦ ὑπὲρ τὸν καιρὸν τῶν τοιούτων ἅπτεσθαι, διὰ ταῦτα οὐ γενέσθαι ὤν.

(8) Τοιαῦτα μὲν περὶ τούτων ἐπαιζεν ἅμα σπουδάζων· ἀφροδισίων δέ, παρήγει τῶν καλῶν ἰσχυρῶς ἀπέχεσθαι· οὐ γὰρ ἔφη ῥαδίον εἶναι τῶν τοιούτων ἀπτόμενον σωφρονεῖν. Ἀλλὰ καὶ Κριτόβουλόν ποτε τὸν Κρίτωνος πυθόμενος, ὅτι ἐφίλησε τὸν Ἀλκιβιάδου υἱὸν καλὸν ὄντα, παρόντος τοῦ Κριτοβούλου ἤρετο Ξενοφῶντα· (9) Εἰπέ μοι, ἔφη, ὦ Ξενοφῶν, οὐ σὺ Κριτόβουλον ἐνόμιζες εἶναι τῶν σωφρονικῶν ἀνθρώπων μᾶλλον ἢ τῶν θρασέων, καὶ τῶν προνοητικῶν μᾶλλον ἢ τῶν ἀνοήτων τε καὶ ῥαποκινδύνων; Πάνυ μὲν οὖν, ἔφη ὁ Ξενοφῶν. Νῦν τί νυν νόμιζε αὐτὸν θερμουργώτατόν τε εἶναι καὶ λεωργό-

ταυτον· οὗτος κἂν εἰς μαχαίρας κυβιστήσῃ, κἂν εἰς πῦρ ἄλλοιτο. (10) Καί τί δὴ, ἔφη ὁ Ξενοφῶν, ἰδὼν ποιοῦντα, ταῦτα κατέγνωκας αὐτοῦ; Οὐ γὰρ οὗτος, ἔφη, ἐτόλμησα τὸν Ἀλκιβιάδου υἱὸν φιλήσαι, ὄντια εὐπροσώποιαιον καὶ ὠραιότατον; Ἀλλ' εἰ μέντοι, ἔφη ὁ Ξενοφῶν, τοιοῦτόν ἐστι τὸ ῥιπρικινδύνου ἔργον, κἂν ἐγὼ δοκῶ μοι τὸν κίνδυνον τοῦτον ὑπομεῖναι. (11) Ὡς τλήμων, ἔφη ὁ Σωκράτης, καὶ τί ἂν οἶε παθεῖν καλὸν φιλήσας; Ἄρ' οὐκ ἂν ἀντίκα μάλα δοῦλος μὲν εἶναι ἀντὶ ἐλευθέρου; πολλὰ δὲ δαπανᾷν εἰς βλαβεράς ἡδονάς; πολλὴν δὲ ἀσχολίαν ἔχειν τοῦ ἐπιμεληθῆναι τινος καλοῦ καγαθοῦ; σπουδάζειν δὲ ἀναγκασθῆναι ἐφ' οἷς οὐδ' ἂν μακρόμενος σπουδάσειεν; (12) Ὡς Ἡράκλεις, ἔφη ὁ Ξενοφῶν, ὡς δεονὴν τὰ λεγεις δύναμιν τοῦ φιλήματος εἶναι! Καὶ τοῦτο, ἔφη ὁ Σωκράτης, θαυμάζεις; οὐκ οἶσθα, ἔφη, ὅτι τὰ φαλάγγια, οὐδ' ἡμεωβολιαῖα τὸ μέγεθος ὄντια, προσαψάμενα μόνον τῷ στόματι, ταῖς τε ὀδύνασις ἐπιτρίβει τοὺς ἀνθρώπους, καὶ τοῦ φρονεῖν ἐξίστησι; Ναὶ μὰ Δί', ἔφη ὁ Ξενοφῶν· ἐνίησι γάρ τι τὰ φαλάγγια κατὰ τὸ δῆγμα. (13) Ὡς μωρὲ, ἔφη ὁ Σωκράτης, τοὺς δὲ καλοὺς οὐκ οἶε φιλοῦντας ἐνιέναι τι, ὃ τι σὺ σὺχ' ὁρᾷς; οὐκ οἶσθ' ὅτι τοῦτο τὸ θηρῖον, ὃ καλοῦσι καλὸν καὶ ὠραῖον, τοσοῦτον δεονότερόν ἐστι τῶν φαλλαγγίων, ὅσῳ ἐκεῖνα μὲν ἀψάμενα, τοῦτο δὲ οὐδ' ἀπτόμενον, εἰάν τις αὐτὸ θεᾷται, ἐνίησί τι καὶ πάνυ πρόσωθεν τοιοῦτον, ὥστε μαίνεσθαι ποιεῖν; ἴσως δὲ καὶ

οἱ ἔρωτες τοξόται διὰ τοῦτο καλοῦνται, ὅτι καὶ
 πρόσωθεν οἱ καλοὶ τιρώσκειν. Ἀλλὰ συμβου-
 λεύω σοι, ὦ Πανοφῶν, ὁπόταν ἴδῃς τινὰ καλόν,
 φεύγειν προτροπάδην· σοὶ δὲ, ὦ Κριόβουλε, συμ-
 βουλεύω ἀπειναυτίσαι· μόλις γὰρ ἂν ἴσως ἐν τοσού-
 τῳ χρόνῳ τὸ δῆγμα ὑγιὲς γένοιτο. (14) Οὕτω δὲ
 καὶ ἀφροδιιάζειν τοὺς μὴ ἀσφαλῶς ἔχοντας πρὸς
 ἀφροδίσια ᾧτιο χρῆναι πρὸς τοιαῦτα, οἷα, μὴ πάνυ
 μὲν δεομένου τοῦ σώματος, οὐκ ἂν προσδέξαιτο ἡ
 ψυχὴ, δεομένου δὲ, οὐκ ἂν πράγματα παρέχοι.
 Αὐτὸς δὲ πρὸς ταῦτα φανερὸς ἦν οὕτω παρειασκα-
 σμένος, ὥστε ῥᾶον ἀπέχεσθαι τῶν καλλίστων καὶ
 ὠραιωτάτων. (15) Περὶ μὲν δὲ βρώσεως καὶ πό-
 σεως καὶ ἀφροδισίων οὕτω κατὰσκευασμένος ἦν, καὶ
 ᾧτιο οὐδὲν ἂν ἥτιον ἀρκούντως ἡδεσθαι τῶν πολλὰ
 ἐπὶ τούτοις πραγματευομένων, λυπεῖσθαι δὲ πολὺ
 ἔλαττον.

CAP. IV.

Deos esse atque hominibus consulere, demonstrator.

Εἰ δὲ τινες Σωκράτην νομίζουσιν, ὥς ἔνιοι γρά-
 φουοί τε καὶ λέγουσι περὶ αὐτοῦ τεκμαιρόμενοι προ-
 τρέψασθαι μὲν ἀνθρώπους ἐπ' ἀρετὴν κράτιστον γε-
 γονέναι, προαγαγεῖν δὲ ἐπ' αὐτὴν οὐχ ἱκανόν· σκε-
 ψάμενοι, μὴ μόνον ἃ ἐκείνος κολαστηρίου ἕνεκα
 τοὺς πάντ' οἰομένους εἰδέναι ἐρωτῶν ἡλεγχεν, ἀλλὰ

καὶ ἃ λέγων συνημέρουε τοῖς σμυδιαίριβουσι, δοκιμαζόντων, εἰ ἱκανὸς ἦν βελτίους ποιεῖν τοὺς συνόντας. (2) Λέξω δὲ πρῶτον, ἃ ποιεῖ αὐτοῦ ἤκουσα περὶ τοῦ δαιμονίου διαλεγομένου πρὸς Ἀριστόδημον τὸν Μικρὸν ἐπικαλούμενον. Καταμαθὼν γὰρ αὐτὸν οὕτε θύοντα τοῖς θεοῖς, οὕτε μαντικῇ χρῶμενον, ἀλλὰ καὶ τῶν ποιούντων ταῦτα καταγελῶντα· Εἰπέ μοι, ἔφη, ὦ Ἀριστόδημε, ἔστιν οὐσίνας ἀνθρώπων τεθαύμακας ἐπὶ σοφία; Ἐγὼ γάρ, ἔφη. Καὶ ὅς, Λέξον ἡμῖν, ἔφη, τὰ ὀνόματα αὐτῶν. (3) Ἐπὶ μὲν τοῖσιν ἐπῶν ποιήσει Ὅμηρον ἔγωγε μάλιστα τεθαύμακα, ἐπὶ δὲ διθυράμβῳ Μελανιππίδην, ἐπὶ δὲ τραγῳδίᾳ Σοφοκλέα, ἐπὶ δὲ ἀνδριανιοπούῃ Πολύκλειτον, ἐπὶ δὲ ζωγραφίᾳ Ζεῦξιν. (4) Ἠώτερά σοι δοκοῦσιν οἱ ἀπεργαζόμενοι εἰδῶλα ἄφρονά τε καὶ ἀκίνητα ἀξιοθαυμαστότεροι εἶναι, ἢ οἱ ζῶα ἔμφρονά τε καὶ ἐνεργά; Πολὺν, νῆ Δία, οἱ ζῶα, εἶπερ γε μὴ τύχητινι, ἀλλὰ ὑπὸ γνώμης ταῦτα γεγένηται. Τῶν δὲ αἰτεκμάρτως ἐχόντων, οὗτου ἕνεκά ἐστι, καὶ τῶν φανερώς ἐπ' ὠφελείᾳ ὄντων, πότερα τύχης καὶ πότερα γνώμης ἔργα κρίνεις; Πρέπει μὲν τὰ ἐπ' ὠφελείᾳ γεγόμενα γνώμης ἔργα εἶναι. (5) Οὐκοῦν δοκεῖ σοι ὁ ἐξ ἀρχῆς ποιῶν ἀνθρώπους ἐπ' ὠφελείᾳ προσθεῖναι αὐτοῖς, δι' ὧν αἰσθάνονται, ἕκαστα, ὀφθαλμοὺς μὲν, ὥσθ' ὁρᾶν τὰ ὁρατὰ, ὠτα δέ, ὥστ' ἀκούειν τὰ ἀκουστά; ὁσμῶν γε μὴν, εἰ μὴ ῥῖνες προσετέθησαν, τί ἂν ἡμῖν ὄφελος ἦν; τίς δ' ἂν αἰσθησῆς ἦν γλυκέων καὶ θριμέων καὶ πάντων τῶν διὰ σιό-

ματος ἡδέων, εἰ μὴ γλώττια τούτων γνώμων ἐνεργάσθῃ; (6) Πρὸς δὲ τούτοις, οὐ δοκεῖ σοι καὶ τόδε προνοίας ἔργον εἰκέναι, τὸ, ἐπεὶ ἀσθενὴς μὲν ἔστιν ἡ ὄψις, βλεφάροις αὐτὴν θύρῳσαι, ἃ, ὅταν μὲν αὐτῇ χρῆσθαι τι δέῃ, ἀναπειτάννυται, ἐν δὲ τοῖς ὕπνῳ συγκλείεται; ὥς δ' ἂν μηδὲ ἄνεμοι βλάπτωσιν, ἡθμὸν βλεφαρίδας ἐμφῦσαι· ὀφρῦσί τε ἀπογειῶσαι τὰ ὑπὲρ τῶν ὀμμάτων, ὥς μηδ' ὁ ἐκ τῆς κεφαλῆς ἰδρὼς κακουργῇ· τὸ δὲ τὴν ἀκοὴν δέχεσθαι μὲν πάσας φωνὰς, ἐμπίπλασθαι δὲ μήποτε· καὶ τοὺς μὲν πρόσθεν ὀδόντας πᾶσι ζώοις οἴους τέμνειν εἶναι, τοὺς δὲ γομφίους οἴους παρὰ τούτων δεξαμένους λαίειν· καὶ τὸ στόμα μὲν, δι' οὗ ὧν ἐπιθυμεῖ τὰ ζῶα εἰσπέμπεται, πλησίον ὀφθαλμῶν καὶ ῥινῶν καταθεῖναι· ἐπεὶ δὲ τὰ ἀποχωροῦντα δυσχερῆ, ἀποστρέψαι τοὺς τούτων ὀχετοὺς, καὶ ἀπενεγκεῖν, ἢ δυνατόν προσωτάτω, ἀπὸ τῶν αἰσθήσεων· ταῦτα οὕτω προνοητικῶς πεπραγμένα, ἀπορεῖς, πότερα τύχης ἢ γνώμης ἔργα ἐστίν; (7) Οὐ μὰ τὸν Δί', ἔφη, ἀλλ' οὕτω γε σκοπούμενον πάνυ ἔοικε ταῦτα σοφοῦ τινὸς δημιουργοῦ καὶ φιλοζώου τεχνήματι. Τὸ δὲ ἐμφῦσαι μὲν ἔρωτα τῆς τεκνοποιίας, ἐμφῦσαι δὲ ταῖς γεναμέναις ἔρωτα τοῦ ἐκτρέφειν, τοῖς δὲ τραφεῖσι μέγιστον μὲν πόθον τοῦ ζῆν, μέγιστον δὲ φόβον τοῦ θανάτου; Ἀμέλει καὶ ταῦτα ἔοικε μηχανήμασί τινος ζῶα εἶναι βουλευσαμένου. (8) Σὺ δὲ σαυτὸν φρόνιμόν τι δοκεῖς ἔχειν, ἄλλοθι δὲ σὺδαμοῦ σὺδὲν οἶει φρόνιμον εἶναι; καὶ ταῦτα, εἰδὼς ὅτι γῆς τε

μικρὸν μέρος ἐν τῷ σώματι πολλῆς οὐσίας ἔχεις, καὶ ὑγροῦ βραχὺ πολλοῦ ὄντος, καὶ τῶν ἄλλων θήπου μεγάλων ὄντων ἐκάστου μικρὸν μέρος λαβόντι τὸ σῶμα συνήρμωσται σοι· νοῦν δὲ ἄρα μόνον οὐδαμῶς ὄντα σε εὐτυχῶς πως δοκεῖς συναρπάσαι, καὶ τάδε τὰ ὑπερμεγέθη καὶ πλῆθος ἄπειρα δι' ἀφροσύνην τινὰ οὕτως οἶε εὐτάκτως ἔχειν; (9) Μὰ Δί' οὐ γὰρ ὁρῶ τοὺς κυρίους, ὥσπερ τῶν ἐνθάδε γιγνομένων τοὺς δημιουργούς. Οὐδὲ γὰρ τὴν ἑαυτοῦ σύ γε ψυχὴν ὁρᾷς, ἣ τοῦ σώματος κυρία ἐστίν· ὥστε κατὰ γε τοῦτο ἔξεστί σοι λέγειν, ὅτι οὐδὲν γνώμη ἀλλὰ τύχη πάντα πράττεις. (10) Καὶ ὁ Ἀριστόδημος, Οὔτοι, ἔφη, ἐγὼ, ὦ Σώκρατες, ὑπερορῶ τὸ δαιμόνιον, ἀλλ' ἐκεῖνο μεγαλοπρεπέστερον ἡγοῦμαι, ἢ ὡς τῆς ἐμῆς θεραπείας προσδεῖσθαι. Οὐκοῦν, ἔφη, ὅσῳ μεγαλοπρεπέστερον ἀξιοῖ σε θεραπεύειν, τοσούτῳ μᾶλλον καὶ τιμητέον αὐτό. (11) Εὐ ἴσθι, ἔφη, ὅτι, εἰ νομίζοιμι θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἂν ἀμελοῖην αὐτῶν. Ἐπειτ' οὐκ οἶε φροντίζειν; οἱ πρῶτον μὲν μόνον τῶν ζώων ἀνθρώπον ὀρθὸν ἀνέστησαν· ἡ δὲ ὀρθότης καὶ προορᾶν πλεῖον ποιεῖ δύνασθαι, καὶ τὰ ὑπερῖτεν μᾶλλον θεᾶσθαι, καὶ ἥτιον κακοπαθεῖν· καὶ ὄψιν καὶ ἀκοὴν καὶ σιόμα ἐνεποίησαν· ἔπειτα τοῖς μὲν ἄλλοις ἐρπετοῖς πόδας ἔδωκαν, οἳ τὸ πορεύεσθαι μόνον παρέχουσιν· ἀνθρώπων δὲ καὶ χεῖρας προσέθεσαν, αἱ τὰ πλεῖστα, οἷς εὐδαιμονέστεροι ἐκείνων ἐσμέν, ἐξεργάζονται. (12) Καὶ μὴν καὶ γλωττίαν γε πάντων τῶν ζώων

ἔχοντων, μόνην τὴν τῶν ἀνθρώπων ἐποίησαν οἶαν,
 ἄλλοτε ἀλλαχῇ ψάνουσιν τοῦ σιόματος, ἀρθροῦν
 τε τὴν φωνήν, καὶ σημαίνειν πάντα ἀλλήλοις, ἃ
 βουλόμεθα; * * * * (13) Οὐ τοίνυν μόνον ἤρκασε τῷ
 θεῷ τοῦ σώματος ἐπιμεληθῆναι, ἀλλ' (ὅπερ μέγι-
 στον ἐστὶ,) καὶ τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ
 ἐνέφυσε· τίς γὰρ ἄλλου ζώου ψυχὴ πρῶτα μὲν
 θεῶν, τῶν τὰ μέγιστα καὶ κάλλιστα συνταξάντων,
 ἤσθεται ὅτι εἰσὶ; τί δὲ φύλον ἄλλο ἢ οἱ ἄνθρωποι
 θεοὺς θεραπεύουσι; ποία δὲ ψυχὴ τῆς ἀνθρωπίνης
 ἱκανωτέρα προφυλάττεσθαι ἢ λιμὸν ἢ δάψος ἢ ψύχη
 ἢ θάλαππῃ, ἢ νόσοις ἐλικορῆσαι, ἢ ῥώμην ἀσκήσαι,
 ἢ πρὸς μάθησιν ἐκπονήσαι, ἢ, ὅσα ἂν ἀκούσῃ ἢ ἴδῃ
 ἢ μάθῃ, ἱκανωτέρα ἐστὶ διαμεμνηθῆναι; (14) Οὐ
 γὰρ πάνυ σοὶ κατάδηλον, ὅτι παρὰ τὰ ἄλλα ζῶα
 ὥπερ θεοὶ ἄνθρωποι βιοτεύουσι, φύσει καὶ τῷ σώ-
 μαι καὶ τῇ ψυχῇ κρατιεύοντες; οὔτε γὰρ βοὸς
 ἂν ἔχων σῶμα, ἀνθρώπου δὲ γνώμην, ἡδύνατ' ἂν
 πράττειν ἃ ἐβούλετο· οὐδ' ὅσα χεῖρας ἔχει, ἀφρο-
 να δ' ἐστὶ, πλεόν οὐδὲν ἔχει· σὺ δὲ ἀμφοτέρων τῶν
 πλείστου ἀξίων τετυχηκώς, οὐκ οἶε σοῦ θεοὺς ἐπι-
 μελεῖσθαι; ἀλλ', ὅταν τί ποιήσῃ, νομιεῖς αὐτοὺς
 σοῦ φρονιῖν; (15) Ὅταν μὲν πέμπῃσιν (ὥπερ
 σὺ σοὶ φῆς πέμπειν αὐτοὺς,) συμβούλους, ὃ τι χρὴ
 ποιεῖν καὶ μὴ ποιεῖν. Ὅταν δὲ Ἀθηναίοις, ἔφη,
 πυνθανομένοις τι διὰ μαντικῆς φράζῃσιν, οὐ καὶ
 σοὶ δοκαῖς φράζειν αὐτούς; οὐδ', ὅταν τοῖς Ἕλλησι
 τέρατα πέμποντες προσημαίνῃσιν, οὐδ', ὅταν πᾶσιν

ἀνθρώποις; ἀλλὰ μόνον σέ ἐξαιροῦντες ἐν ἀμελείᾳ καταιτίθενται; (16) Οἶει δ' ἂν τοὺς θεοὺς τοῖς ἀνθρώποις δόξαν ἐμφυῖσαι, ὥς ἱκανοὶ εἶσιν εὖ καὶ κακῶς ποιεῖν, εἰ μὴ δυνατοὶ ἦσαν; καὶ τοὺς ἀνθρώπους ἐξαπατωμένους τὸν πάντα χρόνον οὐδέ ποτ' ἂν αἰσθέσθαι; οὐχ ὁρᾷς, ὅτι τὰ πολυχρονιώτατα καὶ σοφώτατα τῶν ἀνθρωπίνων, πόλεις καὶ ἔθνη, θεοσεβέσιατά ἐστι, καὶ αἱ φρονιμώταται ἡλικίαι, θεῶν ἐπιμελέσται; (17) Ὡ γὰρ ἐ, ἔφη, κατάμαθε, ὅτι καὶ ὁ σὸς νοῦς ἐνὼν τὸ σὸν σῶμα, ὅπως βούλεται, μεταχειρίζεται. Οἶεσθαι οὖν χρὴ καὶ τὴν ἐν τῷ παντὶ φρόνησιν τὰ πάντα, ὅπως ἂν αὐτῇ ἡδὺ ᾖ, οὕτω τίθεσθαι· καὶ μὴ, τὸ σὸν μὲν ὄμμα δύνασθαι ἐπὶ πολλὰ στάδια ἐξικνεῖσθαι, τὸν δὲ τοῦ θεοῦ ὀφθαλμὸν ἀδύνατον εἶναι ἅμα πάντα ὁρᾶν· μηδὲ, τὴν σὴν μὲν ψυχὴν καὶ περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ δύνασθαι φρονιρίζειν, τὴν δὲ τοῦ θεοῦ φρόνησιν μὴ ἱκανὴν εἶναι ἅμα πάντων ἐπιμελεῖσθαι. (18) Ἦν μέντοι, ὥσπερ ἀνθρώπους θεραπεύων, γινώσκεις τοὺς ἀντιθεραπεύειν ἐθέλοντας, καὶ χαριζόμενος τοὺς ἀτιχαριζομένους, καὶ συμβουλευόμενος καταμανθάνεις τοὺς φρονίμους, οὕτω καὶ τῶν θεῶν πείραν λαμβάνης θεραπεύων, εἴ τι σοὶ θελήσουσι περὶ τῶν ἀδήλων ἀνθρώποις συμβουλεύειν, γνώσῃ τὰ θεῖον, ὅτι τοσοῦτον καὶ τοιοῦτόν ἐστιν, ὥσθ' ἅμα πάντα ὁρᾶν, καὶ πάντα ἀκούειν, καὶ πανταχοῦ παρῆναι, καὶ ἅμα πάντων ἐπιμελεῖσθαι. (19) Ἐμοὶ μὲν οὖν ταῦτα

λέγων οὐ μόνον τοὺς συνόντας ἐδόκει ποιεῖν, ὁπότε ὑπὸ τῶν ἀνθρώπων ὀρφνιο, ἀπέχεσθαι τῶν ἀνοσίων τε καὶ ἀδίκων καὶ αἰσχρῶν, ἀλλὰ καὶ ὁποῖτε ἐν ἐρημίᾳ εἶεν, ἐπέπερ ἡγήσαντο μηδὲν ἄν ποτε, ὧν πράττειεν, θεοὺς διαλαθεῖν.

CAP. V.

Temperantia commendatur.

Εἰ δὲ δὴ καὶ ἐγκράτεια καλὸν τε καὶ αἰσθητὸν ἀνδρὶ κτῆμά ἐστιν, ἐπισκεψώμεθα, εἴ τι προὔβιβαζε λέγων εἰς αὐτὴν τοιάδε · Ὡς ἄνδρες, εἰ, πολέμου ἡμῖν γενομένου, βουλοίμεθα ἐλέσθαι ἄνδρα, ὑφ' οὗ μάλιστα ἂν αὐτοὶ μὲν σωζοίμεθα, τοὺς δὲ πολεμίους χειροῦμεθα, ἅρ', ὅντιν' ἂν αἰσθανοίμεθα ἥτις γαστρός ἢ οἴνου ἢ ἀφροδισίων ἢ πόνου ἢ ὕπνου, τοῦτον ἂν αἰροίμεθα; καὶ πῶς ἂν οἰηθείημεν τὸν τοιοῦτον ἢ ἡμᾶς σῶσαι, ἢ τοὺς πολεμίους κρατῆσαι; (2) Εἰ δ' ἐπὶ τελευτῇ τοῦ βίου γερόμενοι βουλοίμεθα τῷ ἐπιτρέψαι ἢ παῖδας ἄρρενας παιδεῦσαι, ἢ θυγατέρας παρθένους διαφυλάξαι, ἢ χρήματα διασῶσαι, ἅρ' ἀξιόπιστον εἰς ταῦτα ἡγησαίμεθ' ἂν τὸν ἀκρατῆ; δούλω δ' ἀκρατεῖ ἐπιτρέψαιμεν ἂν ἢ βοσκήματα ἢ ταμειᾶ ἢ ἔργων ἐπιστάσαν; διάκονον δὲ καὶ ἀγοραστήν τοιοῦτον ἐθέλῃσαιμεν ἂν προῖκα λαβεῖν; (3) Ἀλλὰ μὴν εἴ γε μηδὲ δούλον ἀκρατῆ δεξαίμεθ' ἂν, πῶς οὐκ ἄξιον αὐτόν γε φυλάξασθαι τοι-

οὗτον γενέσθαι; καὶ γὰρ οὐχ, ὥσπερ οἱ πλεονέκται τῶν ἄλλων ἀφαιρούμενοι χρήματα ἑαυτοὺς δοκοῦσι πλουτίζειν, οὕτως ὁ ἀκρατὴς τοῖς μὲν ἄλλοις βλαβερὸς, ἑαυτῷ δ' ἀφελίμος, ἀλλὰ κακοῦργος μὲν τῶν ἄλλων, ἑαυτοῦ δὲ πολὺ κακοургότερος· εἴ γε κακοουργότατόν ἐστι, μὴ μόνον τὸν οἶκον τὸν ἑαυτοῦ φθείρειν, ἀλλὰ καὶ τὸ σῶμα καὶ τὴν ψυχὴν.

(4) Ἐν συνουσίᾳ δὲ τίς ἂν ἡσθεῖη τῷ τοιούτῳ, ὃν εἰδὲν τῷ ὄψῳ τε καὶ τῷ οἴνῳ χαίροντα μᾶλλον ἢ τοῖς φίλοις, καὶ ταῖς πόρνας ἀγαπῶντα μᾶλλον ἢ τοὺς ἐταίρους; ἄρά γε οὐ χρὴ πάντα ἄνδρα, ἡγησάμενον τὴν ἐγκράτειαν ἀρετῆς εἶναι κρηπίδα, ταύτην πρῶτον ἐν τῇ ψυχῇ κατασκευάσασθαι; (5) Τίς γὰρ ἄνευ ταύτης ἢ μάθῃ τι ἂν ἀγαθὸν ἢ μελετήσῃεν ἀξιολόγως; ἢ τίς οὐκ ἂν, ταῖς ἡδοναῖς δουλεύων, αἰσχροῦς διατεθεῖη καὶ τὸ σῶμα καὶ τὴν ψυχὴν; Ἐμοὶ μὲν δοκεῖ, νῆ τὴν Ἥραν, ἐλευθέρω μὲν ἄνδρὶ εὐκτέον εἶναι, μὴ τυχεῖν δούλου τοιούτου, δουλεύοντα δὲ ταῖς τοιαύταις ἡδοναῖς, ἰκετεύειν τοὺς θεοὺς, δεσποτῶν ἀγαθῶν τυχεῖν· οὕτω γὰρ ἂν μόνως ὁ τοιοῦτος σωθεῖη. (6) Τοιαῦτα δὲ λέγων, εἴτε ἐγκρατέστερον τοῖς ἔργοις ἢ τοῖς λόγοις ἑαυτὸν ἐπεδείκνυεν· οὐ γὰρ μόνον τῶν διὰ τοῦ σώματος ἡδονῶν ἐκράτει, ἀλλὰ καὶ τῆς διὰ τῶν χρημάτων, νομίζων τὸν παρὰ τοῦ τυχόντος χρήματα λαμβάνοντα, δεσπότην ἑαυτοῦ καθιστάναι, καὶ δουλεύειν δουλείαν οὐδεμιᾶς ἥτιον αἰσχροῦ.

CAP. VI.

Antiphontem Sophistam objicientem sibi victum habitumque tenuem et gratis docendi consuetudinem refellit Socrates.

Ἄξιον δὲ αὐτοῦ καὶ ἄ πρὸς Ἀντιφῶντα τὸν σοφιστὴν διελέχθην μὴ παραλιπεῖν· ὁ γὰρ Ἀντιφῶν ποιεῖ βουλόμενος τοὺς συνοουσιαστὰς αὐτοῦ παρελῆσθαι, προσελθὼν τῷ Σωκράτει, παρόντων αὐτῶν, ἔλεξε τάδε· (2) ὦ Σώκρατες, ἐγὼ μὲν ὥμην τοὺς φιλοσοφοῦντας εὐδαιμονεστέρους χρῆναι γίγνεσθαι· σὺ δέ μοι δοκεῖς τὰναντία τῆς σοφίας ἀπολελανκέναι· ζῆς γοῦν οὕτως, ὥς οὐδ' ἂν εἰς δοῦλος ὑπὸ δεσπότῃ διαιτῶμενος μένεις· σιτία τε σιτῇ καὶ ποτὰ πίνεις τὰ φαυλότατα, καὶ ἱμάτιον ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος, ἀνυπόδηιός τε καὶ ἀχλίων διατελεῖς. (3) Καὶ μὴν χρήματά γε οὐ λαμβάνεις, ἃ καὶ πτωμένους εὐφραίνει καὶ κεκτημένους ἐλευθεριώτερόν τε καὶ ἡδίων ποιεῖ ζῆν. Εἰ οὖν, ὥσπερ καὶ τῶν ἄλλων ἔργων οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύουσιν, οὕτω καὶ σὺ τοὺς συνόντας διαθήσεις, νόμιζε κακοδαιμονίας διδάσκαλος εἶναι. (4) Καὶ ὁ Σωκράτης πρὸς ταῦτα εἶπε· Δοκεῖς μοι, ἔφη, ὦ Ἀντιφῶν, ὑπειληφέναι με οὕτως ἀνιαρῶς ζῆν, ὥστε πέπεισμαι, σέ μᾶλλον ἀποθανεῖν ἢ ἐλέσθαι, ἢ ζῆν, ὥσπερ ἐγώ· ἴθι οὖν ἐπισκεψώμεθα, τί χαλεπὸν ἦσθαι τοῦμοῦ βίου. (5) Πότερον, ὅτι

τοῖς μὲν λαμβάνουσιν ἀργύριον ἀναγκαῖόν ἐστιν ἀπεργάζεσθαι τοῦτο, ἐφ' ᾧ ἂν μισθὸν λαμβάνωσιν, ἐμοὶ δὲ μὴ λαμβάνοντι οὐκ ἀνάγκη διαλέγεσθαι, ἐφ' ᾧ ἂν μὴ βούλωμαι; ἢ τὴν δίκαιάν μου φαυλίζεις, ὥς ἥτιον μὲν ὑγιαίνει ἐσθλίουτος ἐμοῦ ἢ σοῦ, ἥτιον δὲ ἰσχὺν παρέχοντα; ἢ ὥς χαλεπώτερα πορίσασθαι τὰ ἐμὰ δίκαιήματα τῶν σῶν, διὰ τὸ σπανιώτερά τε καὶ πολυτελέστερα εἶναι; ἢ ὥς ἡδῶ σοι, ἃ σὺ παρασκευάζεις, ὄντα, ἢ ἐμοὶ, ἃ ἐγώ; οὐκ οἶσθ' ὅτι ὁ μὲν ἡδιστα ἐσθλίων ἦκιστα ὅπου δεῖται, ὁ δὲ ἡδιστα πίνων ἦκιστα τοῦ μὴ παρόντος ἐπιθυμεῖ ποτοῦ; (6) Τὰ γε μὴν ἰμάτια οἶσθ' ὅτι οἱ μεταβαλλόμενοι ψύχους καὶ θάλλπους ἕνεκα μεταβάλλονται· καὶ ὑποδήματα ὑποδοῦνται, ὅπως μὴ διὰ τὰ λυπούντα τοὺς πόδας κωλύωνται πορεύεσθαι· ἤδη οὖν ποτέ ἦσθου ἐμέ ἢ διὰ ψύχος μᾶλλον τοῦ ἐνδον μένοντα, ἢ διὰ θάλλπος μαχόμενόν τινι περὶ σκιᾶς, ἢ διὰ τὸ ἀλγεῖν τοὺς πόδας οὐ βαδίζοντα, ὅπου ἂν βούλωμαι; (7) Οὐκ οἶσθ' ὅτι οἱ φύσει ἀσθενέστατοι τῷ σώματι μελετήσαντες τῶν ἰσχυροτάτων ἀμελησάντων κρείττους τε γίνονται, πρὸς ἃ ἂν μελειῶσι, καὶ ῥᾶον αὐτὰ φέρουσιν; ἐμέ δὲ ἄρα οὐκ οἶσι, τῷ σώματι αἰεὶ τὰ συντυγχάνοντα μελειῶντα καρτερεῖν, πάντα ῥᾶον φέρειν σοῦ μὴ μελειῶντος; (8) Τοῦ δὲ μὴ δουλεύειν γαστρὶ μηδὲ ὑπνῷ καὶ λαγνείᾳ οἶσι τι ἄλλο αἰτιώτερον εἶναι, ἢ τὸ ἕτερα ἔχειν τούτων ἡδῶ, ἃ οὐ μόνον ἐν χρεῖᾳ ὄντα εὐφραίνει, ἀλλὰ καὶ ἐλπίδας παρέχοντα ὠφελήσειν αἰεὶ; καὶ μὴν τοῦτό γε

οἶσθα, ὅτι οἱ μὲν οἰόμενοι μηδὲν εὖ πράττειν οὐκ εὐφραίνονται, οἱ δὲ ἡγούμενοι καλῶς προχωρεῖν ἑαυτοῖς ἢ γεωργίαν ἢ ναυκληρίαν ἢ ἄλλ' ὅ τι ἂν τυγχάνωσιν ἐργαζόμενοι, ὥς εὖ πράττοντες εὐφραίνονται. (9) Οἶει οὖν ἀπὸ πάντων τούτων τοσαύτην ἡδονὴν εἶναι, ὅσην ἀπὸ τοῦ ἑαυτὸν τε ἡγεῖσθαι βελτίῳ γίνεσθαι καὶ φίλους ἀμείνους κτᾶσθαι; ἐγὼ τοίνυν διατελῶ ταῦτα νομίζων· ἐὰν δὲ δὴ φίλους ἢ πόλιν ὠφελεῖν δέῃ, ποτέρῳ ἂν εἴη πλείων σχολὴ τούτων ἐπιμελεῖσθαι, τῷ, ὥς ἐγὼ νῦν, ἢ τῷ, ὥς σὺ μακαρίζεις, διαιτωμένῳ; στρατεύοιτο δὲ πότερος ἂν ῥᾶσον, ὁ μὴ δυνάμενος ἄνευ πολυτελοῦς διαίτης ζῆν, ἢ ὃ τὸ παρὸν ἀρκολῇ; ἐκπολιωρηθεῖν δὲ πότερος ἂν θάρτιον, ὁ τῶν χαλεπωτάτων εὐρεῖν δεόμενος, ἢ ὁ τοῖς ῥᾶστοις ἐντυγχάνειν ἀρκούντως χρώμενος; (10) Ἔοικας, ὦ Ἀντιφῶν, τὴν εὐδαιμονίαν οἰομένῳ τρυφὴν καὶ πολυτέλειαν εἶναι· ἐγὼ δὲ νομίζω τὸ μὲν μηδενὸς δέεσθαι θεῖον εἶναι, τὸ δὲ ὥς ἐλαχίστων, ἐγγυτάτω τοῦ θεοῦ· καὶ τὸ μὲν θεῖον κράτιστον, τὸ δὲ ἐγγυτάτω τοῦ θεοῦ ἐγγυτάτω τοῦ κρατίστου.

(11) Πάλιν δέ ποτε ὁ Ἀντιφῶν διαλεγόμενος τῷ Σωκράτει εἶπεν· ὦ Σώκρατες, ἐγὼ τοι σὲ δίκαιον μὲν νομίζω, σοφὸν δὲ οὐδ' ὅπωςτιοῦν· δοκεῖς δέ μοι καὶ αὐτὸς τοῦτο γινώσκειν· οὐδένα γοῦν τῆς συνουσίας ἀργύριον πράττει· καίτοι τό γε ἱμάτιον ἢ τὴν οἰκίαν ἢ ἄλλο τι, ὧν κέκτησαι, νομίζων ἀργυρίου ἄξιον εἶναι, οὐδενὶ ἂν μὴ ὅτι προῖκα δοῖης, ἀλλ'

οὐδ' ἔλαττον τῆς ἀξίας λαβών. (12) Ἀῆλον δὴ ὅτι, εἰ καὶ τὴν συνουσίαν ὧρου τινὸς ἀξίαν εἶναι, καὶ ταύτης ἂν οὐκ ἔλαττον τῆς ἀξίας ἀργύριον ἐπράττου. Δίκαιος μὲν οὖν ἂν εἴη, ὅτι οὐκ ἐξαπατᾷς ἐπὶ πλεονεξίᾳ, σοφὸς δὲ οὐκ ἂν, μηδενός γε ἀξία ἐπιστάμενος. (13) Ὁ δὲ Σωκράτης πρὸς ταῦτα εἶπεν, Ὡς Ἀντιφῶν, παρ' ἡμῖν νομίζεται, τὴν ὥραν καὶ τὴν σοφίαν ὁμοίως μὲν καλόν, ὁμοίως δὲ αἰσχρὸν διατίθεσθαι εἶναι· τὴν τε γὰρ ὥραν ἐὰν μὲν τις ἀργυρίου πωλῇ τῷ βουλομένῳ, πόρνον αὐτὸν ἀποκαλοῦσιν· ἐὰν δέ τις, ὃν ἂν γνῶ καλόν τε καὶ ἀγαθὸν ἐραστὴν ὄντα, τοῦτον φίλον ἑαυτῷ ποιῇται, σώφρονα νομίζομεν· καὶ τὴν σοφίαν ὡσαύτως τοὺς μὲν ἀργυρίου τῷ βουλομένῳ πωλοῦντας, σοφιστὰς ἀποκαλοῦσιν· ὅστις δὲ, ὃν ἂν γνῶ εὐφυᾶ ὄντα, διδάσκων ὃ τι ἂν ἔχη ἀγαθόν, φίλον ποιεῖται, τοῦτον νομίζομεν, ἃ τῷ καλῷ καὶ ἀγαθῷ πολίτῃ προσήκει, ταῦτα ποιεῖν. (14) ἐγὼ δ' οὖν καὶ αὐτὸς, ὦ Ἀντιφῶν, ὥσπερ ἄλλός τις ἢ ἵππῳ ἀγαθῷ ἢ κυνὶ ἢ ὄρνιδι ἡδεται, οὕτω καὶ ἔτι μᾶλλον ἡδομαι φίλοις ἀγαθοῖς· καὶ, ἐὰν τι σχῶ ἀγαθόν, διδάσκω, καὶ ἄλλοις συνίστημι, παρ' ὧν ἂν ἡγῶμαι ὠφελήσεσθαι τι αὐτοὺς εἰς ἀρετήν· καὶ τοὺς θησαυροὺς τῶν πάλαι σοφῶν ἀνδρῶν, οὓς ἐκεῖνοι κατέλιπον ἐν βιβλίοις γράψαντες, ἀνελέττων κοινῇ σὺν τοῖς φίλοις διέρχομαι· καὶ, ἂν τι ὁρῶμεν ἀγαθόν, ἐκλεγόμεθα, καὶ μέγα νομίζομεν κέρδος, ἐὰν ἀλλήλοις ὠφέλιμοι γιγνώμεθα. Ἐμοὶ μὲν δὴ ταῦτα ἀκούοντι ἐδόκει

αὐτός τε μακάριος εἶναι, καὶ τοὺς ἀκούοντας ἐπὶ καλοκαγαθίαν ἄγειν.

(15) Καὶ πάλιν ποτὲ τοῦ Ἀντιφῶντος ἐρομένου αὐτόν, πῶς ἄλλους μὲν ἡγοῖτο πολιτικούς ποιεῖν, αὐτὸς δὲ οὐ πράττει τὰ πολιτικά, εἴπερ ἐπίσταται; Ποτέρως δ' ἂν, ἔφη, ὦ Ἀντιφῶν, μᾶλλον τὰ πολιτικά πράττοιμι, εἰ μόνος αὐτὰ πράττοιμι, ἢ εἰ ἐπιμελομένην τοῦ ὡς πλείστους ἱκανοὺς εἶναι πράττειν αὐτά;

CAP. VII.

Quomodo Socrates a jactantia averterit homines.

Ἐπισκεψάμεθα δέ, εἰ καὶ ἀλαζονείας ἀποτρέπων τοὺς συνόντας ἀρετῆς ἐπιμελεῖσθαι προέτρπεν· αἰετὰ γὰρ ἔλεγεν, ὡς οὐκ εἴη καλλίων ὁδὸς ἐπ' εὐδοξίαν, ἢ δὲ ἥς ἂν τις ἀγαθὸς τοῦτο γένοιτο, ὃ καὶ δοκεῖν βούλοιο. (2) Ὅτι δ' ἀληθῆ ἔλεγεν, ὥδε ἐδίδασκεν· Ἐνθυμώμεθα γὰρ, ἔφη, εἴ τις, μὴ ὢν ἀγαθὸς ἀνδρὴς, δοκεῖν βούλοιο, τί ἂν αὐτῷ ποιητέον εἴη; ἄρ' οὐ τὰ ἔξω τῆς τέχνης μιμητέον τοὺς ἀγαθοὺς ἀνδράς; καὶ πρῶτον μὲν, ὅτι ἐκεῖνοι σκευὴ τὰ καλά κέκτηνται καὶ ἀκολουθοὺς πολλοὺς περιάγονται, καὶ τούτῳ ταῦτα ποιητέον· ἔπειτα, ὅτι ἐκείνους πολλοὶ ἐπαινοῦσι, καὶ τούτῳ πολλοὺς ἐπαυρίας παρασκευαστέον· ἀλλὰ μὴν ἔργον γε οὐδαμοῦ ληπτέον, ἢ εὐθὺς ἐλεγχθήσεται γελοῖος ὢν, καὶ οὐ μόνον αὐ-

λητῆς κακός, ἀλλὰ καὶ ἄνθρωπος ἀλαζών· καίτοι
πολλὰ μὲν θάπανων, μηδὲν δὲ ὠφελούμενος, πρὸς
δὲ τούτοις κακοδοξῶν, πῶς οὐκ ἐπιπόνως τε καὶ ἀλυσ-
σιτελῶς καὶ καταγελάστως βιώσεται; (3) Ὡς δ'
αὐτως, εἴ τις βούλοιτο στρατηγὸς ἀγαθὸς μὴ ὦν
φαίνεσθαι, ἢ κυβερνήτης, ἐννοῶμεν, τί ἂν συμβαί-
νοι· ἄρ' οὐκ ἂν, εἰ μὲν, ἐπιθυμῶν τοῦ δοκεῖν ἱκανὸς
εἶναι ταῦτα πράττειν, μὴ δύναιτο πείθειν, ταύτη
λυπηρόν; εἰ δὲ πείσειεν, ἔτι ἀθλιώτερον; δῆλον
γάρ, ὅτι κυβερνᾶν κατασταθεὶς ὁ μὴ ἐπιστάμενος ἢ
στρατηγεῖν, ἀπολέσειεν ἂν οὗς ἥκιστα βούλοιτο, καὶ
αὐτὸς αἰσχροῦς ἂν καὶ κακῶς ἀπαλλάξειεν. (4)
Ὡσαύτως δὲ καὶ τὸ πλούσιον καὶ τὸ ἀνδρεῖον καὶ
τὸ ἰσχυρὸν μὴ ὄντα δοκεῖν ἀλυσσιτελεῖς ἀπέφαινε·
προσάτιτεσθαι γὰρ αὐτοῖς ἔφη μείζω ἢ κατὰ δύνα-
μιν, καὶ μὴ δυναμένους ταῦτα ποιεῖν, δοκοῦντας
ἱκανοὺς εἶναι, συγγνώμης οὐκ ἂν τυγχάνειν. (5)
Ἀπατεῶνα δ' ἐκάλει οὐ μικρὸν μὲν, εἴ τις ἀργύ-
ριον ἢ σκεῦος παρὰ τοῦ πειθοῖ λαβὼν ἀποστεροίη,
πολὺ δὲ μέγιστον, ὅστις μηδενὸς ἄξιος ὦν ἐξηπατήκει,
πείθων ὡς ἱκανὸς εἴη τῆς πόλεως ἡγεῖσθαι. Ἐμοὶ
μὲν οὖν ἐδόκει καὶ τοῦ ἀλαζονεύεσθαι ἀποτρέπειν
τοὺς συνόντας τοιάδε διαλεγόμενος.

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ

ΔΕΥΤΕΡΟΝ.

CAP. I.

Socratis de voluptate et temperantia cum Aristippo Cyrenaeo disputatio.

Ἐδόκει δέ μοι καὶ τοιαῦτα λέγων προτρέπειν τοὺς συνόντας ἀσκεῖν ἐγκράτειαν [πρὸς ἐπιθυμίαν] βρωτοῦ καὶ ποτοῦ καὶ λαγνείας καὶ ὕπνου, καὶ ῥίγους καὶ θάλλπους καὶ πόνου. Γινούς δέ τινα τῶν συνόντων ἀκολασιοτέρως ἔχοντα πρὸς τὰ τοιαῦτα, Εἰπέ μοι, ἔφη, ὦ Ἀρίστιππε, εἰ δέοι σε παιδεύειν παραλαβόντα δύο τῶν νέων, τὸν μὲν, ὅπως ἱκανὸς ἔσται ἄρχειν, τὸν δέ, ὅπως μὴδ' ἀντιποιήσεται ἀρχῆς, πῶς ἂν ἐκάτερον παιδεύοις; βούλει σκοπῶμεν, ἀρξάμενοι ἀπὸ τῆς τροφῆς ὥσπερ ἀπὸ τῶν στοιχείων; Καὶ ὁ Ἀρίστιππος ἔφη, Δοκεῖ γοῦν μοι ἡ τροφή ἀρχὴ εἶναι· οὐδὲ γὰρ ζῆν γ' ἂν τις, εἰ μὴ τρέφοιτο. (2) Οὐκοῦν τὸ μὲν βούλεσθαι σίτου ἄπτεσθαι, ὅταν ὦρα ἦκη, ἀμφοτέροις εἰκὸς παραγίγνεσθαι; Εἰκὸς γάρ, ἔφη. Τὸ οὖν προαιρεῖσθαι τὸ κατεπεῖγον μᾶλλον πράττειν, ἢ τῇ γαστρὶ χαρίζεσθαι, πότερον ἂν

αὐτῶν ἐθίζοιμεν ; Τὸν εἰς τὸ ἄρχεον, ἔφη, νῆ Δία, παιδευόμενον, ὅπως μὴ τὰ τῆς πόλεως ἄπρακτα γίγνηται παρὰ τὴν ἐκείνου ἀρχήν. Οὐκοῦν, ἔφη, καὶ ὅταν πιεῖν βούλωνται, τὸ δύνασθαι διαφῶντα ἀνέχεσθαι τῷ αὐτῷ προσθετέον ; Πάνυ μὲν οὖν, ἔφη. (3) Τὸ δὲ ὕπνου ἐγκρατῆ εἶναι, ὥστε δύνασθαι καὶ ὅπῃ κοιμηθῆναι, καὶ πρωτὶ ἀναστῆναι, καὶ ἀγρυπνήσαι, εἴ τι δέοι, ποτέρῳ ἂν προσθείημεν ; Καὶ τοῦτο, ἔφη, τῷ αὐτῷ. Τί δέ, ἔφη, τὸ ἀφροδισίων ἐγκρατῆ εἶναι, ὥστε μὴ διὰ ταῦτα κωλύεσθαι πράττειν, εἴ τι δέοι ; Καὶ τοῦτο, ἔφη, τῷ αὐτῷ. Τί δέ ; τὸ μὴ φεύγειν τοὺς πόνους, ἀλλὰ ἐθελοντὴν ὑπομένειν, ποτέρῳ ἂν προσθείημεν ; Καὶ τοῦτο, ἔφη, τῷ ἄρχεον παιδευομένῳ. Τί δέ ; τὸ μαθεῖν, εἴ τι ἐπιτήδειόν ἐστι μάθημα πρὸς τὸ κρατεῖν τῶν ἀντιπάλων, ποτέρῳ ἂν προσεῖναι μᾶλλον πρέποι ; Πολὺ, νῆ Δί', ἔφη, τῷ ἄρχεον παιδευομένῳ· καὶ γὰρ τῶν ἄλλων οὐδέν ὄφελος ἄνευ τῶν τοιούτων μαθημάτων. (4) Οὐκοῦν ὁ οὕτω πεπαιδευμένος ἦτιον ἂν δοκεῖ σοι ὑπὸ τῶν ἀντιπάλων ἢ τὰ λοιπὰ ζῶα ἀλίσκεσθαι ; τούτων γὰρ δήπου τὰ μὲν γαστρὶ δελεαζόμενα, καὶ μάλα ἔνια δυσωπούμενα, ὅμως τῇ ἐπιθυμίᾳ τοῦ φαγεῖν ἀγόμενα πρὸς τὸ δέλεαρ ἀλίσκεται, τὰ δὲ ποτὶ ἐνεδρεύεται. Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν καὶ ἄλλα ὑπὸ λαγνείας, οἷον οἱ τε ὄρνυγες καὶ οἱ πέρδικες, πρὸς τὴν τῆς θηλείας φωνὴν τῇ ἐπιθυμίᾳ καὶ τῇ ἐλπίδι τῶν ἀφροδισίων φερόμενοι, καὶ ἐξιστάμενοι τοῦ τὰ δεινὰ ἀναλογίζε-

σθαι, τοῖς θηράτορσι ἐμπέτουσιν; (5) Συνέφη καὶ ταῦτα. Οὐκοῦν δοκεῖ σοι αἰσχρὸν εἶναι ἀνθρώπῳ, ταῦτ' ἀσχεῖν τοῖς ἀφρονεστάτοις τῶν θηρίων; ὥσπερ οἱ μοιχοὶ εἰσέρχονται εἰς τὰς εἰρκτὰς, εἰδότες ὅτι κίνδυνος τῷ μοιχεύοντι, ἅ τε ὁ νόμος ἀπειλεῖ, παθεῖν, καὶ ἐνεδρευθῆναι, καὶ ληφθέντα ὑβρισθῆναι· καὶ τηλικούτων μὲν ἐπικειμένων τῷ μοιχεύοντι κακῶν τε καὶ αἰσχρῶν, ὄντων δὲ πολλῶν τῶν ἀπολυσόντων τῆς τῶν ἀφροδισίων ἐπιθυμίας ἐν ἀδείᾳ, ὅμως εἰς τὰ ἐπικίνδυνα φέρεσθαι, ἅρ' οὐκ ἤδη τοῦτο παντιάπασιν κακοδαιμονῶντός ἐστιν; Ἐμοιγε δοκεῖ, ἔφη. (6) Τὸ δὲ εἶναι μὲν τὰς ἀναγκασιότατας πλείστας πράξεις τοῖς ἀνθρώποις ἐν ὑπαίθρῳ, οἷον τὰς τε πολεμικὰς καὶ τὰς γεωργικὰς καὶ τῶν ἄλλων οὐ τὰς ἐλαχίστας, τοὺς δὲ πολλοὺς ἀγυμνάστως ἔχειν πρὸς τε ψύχῃ καὶ πρὸς θάλῃ, οὐ δοκεῖ σοι πολλὴ ἀμέλεια εἶναι; Συνέφη καὶ τοῦτο. Οὐκοῦν δοκεῖ σοι τὸν μέλλοντα ἄρχειν ἀσκεῖν δεῖν καὶ ταῦτα εὐπειῶς φέρειν; (7) Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν, εἰ τοὺς ἐγκρατεῖς τούτων ἀπάντων εἰς τοὺς ἀρχικοὺς τάττομεν, τοὺς ἀδυνάτους ταῦτα ποιεῖν εἰς τοὺς μὴδ' ἀντιπονησομένους τοῦ ἄρχειν τάξομεν; Συνέφη καὶ τοῦτο. Τί οὖν; ἐπειδὴ καὶ τούτων ἑκατέρου τοῦ φύλου τὴν τάξιν οἶσθα, ἤδη ποτ' ἐπεσκέψω, εἰς ποτέραν τῶν τάξεων τούτων σαυτὸν δικαίως ἂν τάττοις; (8) Ἐγώ, ἔφη ὁ Ἀρίστιππος· καὶ οὐδαμῶς γε τάττω ἑμαυτὸν εἰς τὴν τῶν ἄρχειν βουλομένων τάξιν. Καὶ γὰρ

πάνυ μοι δοκεῖ ἄφρονος ἀνθρώπου εἶναι τὸ, μεγάλου ἔργου ὄντιος τοῦ ἑαυτῷ τὰ δέοντα παρασκευάζειν, μὴ ἀρκεῖν τοῦτο, ἀλλὰ προσαναθέσθαι τὸ καὶ τοῖς ἄλλοις πολίταις, ὧν δέονται, πορίζειν· καὶ ἑαυτῷ μὲν πολλὰ, ὧν βούλεται, ἐλλείπειν, τῆς δὲ πόλεως προεσιῶτα, εἰ μὴ πάντα ὅσα ἡ πόλις βούλεται καταπράττει, τούτου δίκην ὑπέχειν, τοῦτο πῶς οὐ πολλὴ ἀφροσύνη ἐστίν; (9) Καὶ γὰρ ἀξιοῦσιν αἱ πόλεις τοῖς ἄρχουσιν, ὥσπερ ἐγὼ τοῖς οἰκείαις, χρῆσθαι· ἐγὼ τε γὰρ ἀξιώ τοὺς θεράποντας ἐμοὶ μὲν ἄφθονα τὰ ἐπιτήδεια παρασκευάζειν, αὐτοὺς δὲ μηδενὸς τούτων ἄπεισθαι· αἱ τε πόλεις οἶονται χρῆναι τοὺς ἄρχοντας ἑαυταῖς μὲν ὡς πλεῖστα ἀγαθὰ πορίζειν, αὐτοὺς δὲ πάντων τούτων ἀπέχεσθαι. Ἐγὼ οὖν τοὺς μὲν βουλομένους πολλὰ πράγματα αὐτοὺς τε ἔχειν καὶ ἄλλοις παρέχειν οὕτως ἂν παιδεύσας εἰς τοὺς ἀρχικοὺς καταστήσαιμι· ἐμαυτὸν τοίνυν τάττω εἰς τοὺς βουλομένους ἢ ῥᾶσιά τε καὶ ἡδιστα βιοτεύειν. (10) Καὶ ὁ Σωκράτης ἔφη, Βούλει οὖν καὶ τοῦτο σκεψώμεθα, πότεροι ζῶσιν ἡδιον, οἱ ἄρχοντες ἢ οἱ ἀρχόμενοι; Πάνυ μὲν οὖν, ἔφη. Πρῶτον μὲν τοίνυν τῶν ἐθνῶν, ὧν ἡμαῖς ἴσμεν, ἐν μὲν τῇ Ἀσίᾳ Πέρσαι μὲν ἄρχουσιν, ἄρχονται δὲ Σύροι καὶ Φρύγες καὶ Λυδοί· ἐν δὲ τῇ Εὐρώπῃ Σκύθαι μὲν ἄρχουσι, Μακῶται δὲ ἄρχονται· ἐν δὲ τῇ Λιβύῃ Καρχηδόνιοι μὲν ἄρχουσι, Λίβυες δὲ ἄρχονται. Τούτων οὖν ποτέρους ἡδιον οἶε ζῆν; ἢ τῶν Ἑλλήνων, ἐν οἷς καὶ αὐτοὺς εἴ, πότεροί σοι

δοκοῦσιν ἡδίων οἱ κρατοῦντες ἢ οἱ κρατούμενοι ζῆν ;
 (11) Ἀλλ' ἐγὼ τοι, ἔφη ὁ Ἀρίστιππος, οὐδέ εἰς τὴν
 δουλείαν αὐτὸ ἐμαντὸν τάττω· ἀλλ' εἶναί τίς μοι δοκαῖ
 μέση τούτων ὁδὸς, ἣν πειρῶμαι βαδίζειν, οὔτε δι'
 ἀρχῆς, οὔτε διὰ δουλείας, ἀλλὰ δι' ἐλευθερίας, ἥπερ
 μάλιστα πρὸς εὐδαιμονίαν ἄγει. (12) Ἀλλ', εἰ
 μέντοι, ἔφη ὁ Σωκράτης, ὥσπερ οὔτε δι' ἀρχῆς
 οὔτε διὰ δουλείας ἡ ὁδὸς αὕτη φέρει, οὕτως μη-
 δέ δι' ἀνθρώπων, ἴσως ἂν τι λέγοις· εἰ μέντοι ἐν
 ἀνθρώποις ὧν μήτε ἄρχειν ἀξιῶσεις μήτε ἄρ-
 χεσθαι, μήτε τοὺς ἄρχοντας ἐκὼν θεραπεύσεις, οἴ-
 μαί σε ὁρᾶν, ὡς ἐπίστανται οἱ κρείττονες τοὺς ἥτ-
 τονας, καὶ κοινῇ καὶ ἰδίᾳ κλαίοντας καθίσαντες, ὡς
 δούλοις χρῆσθαι. (13) Ἡ λανθάνουσί σε οἱ ἄλλων
 σπειράντων καὶ φυτευσάντων τὸν τε σῖτον τέμνοντες
 καὶ δενδροκοποῦντες, καὶ πάντα τρόπον πολιορκου-
 ντες τοὺς ἥττονας καὶ μὴ θέλοντας θεραπεύειν, ἕως
 ἂν πείσωσιν ἐλέσθαι δουλεύειν ἀντὶ τοῦ πολεμεῖν
 τοῖς κρείττοις ; καὶ ἰδίᾳ αὐτοὶ οἱ ἀνδρεῖοι καὶ δυνατοὶ
 τοὺς ἀνάνδρους καὶ ἀδυνάτους οὐκ οἶσθα ὅτι κατα-
 δουλωσάμενοι καρποῦνται ; Ἀλλ' ἐγὼ τοι, ἔφη, ἵνα
 μὴ πάσχω ταῦτα, οὐδ' εἰς πολιτείαν ἐμαντὸν κατα-
 κλείω, ἀλλὰ ξένος πανταχοῦ εἰμί. (14) Καὶ ὁ Σω-
 κράτης ἔφη, Τοῦτο μέντοι ἤδη λέγεις δευρὸν πάλαι-
 σμα· τοὺς γὰρ ξένους, ἐξ οὗ ὅτε Σίννις καὶ ὁ Σκεί-
 ρων καὶ ὁ Προκρούστης ἀπέθανον, οὐδεὶς ἔτι ἀδι-
 κεῖ· ἀλλὰ νῦν οἱ μὲν πολιτευόμενοι ἐν ταῖς πατρίσι
 καὶ νόμους τίθενται, ἵνα μὴ ἀδικῶνται, καὶ φίλους

πρὸς τοῖς ἀναγκαίοις καλουμένοις ἄλλους κωῶνται
βοηθούς, καὶ ταῖς πόλεσιν ἐρύματα περιβάλλονται,
καὶ ὅπλα κτῶνται οἷς ἀμύνονται τοὺς ἀδικοῦντας,
καὶ πρὸς τούτοις ἄλλους ἐξωθεν συμμάχους κατα-
σκευάζονται· καὶ οἱ μὲν πάντα ταῦτα κεκτημένοι
ὅμως ἀδικοῦνται· (15) σὺ δὲ οὐδὲν μὲν τούτων
ἔχων, ἐν δὲ ταῖς ὁδοῖς, ἐνθα πλεῖστοι ἀδικοῦνται,
πολὺν χρόνον διατρίβων, εἰς ὅποιαν δ' ἂν πόλιν
ἀφίκη, τῶν πολιτῶν πάντων ἡττων ὢν, καὶ τοιοῦτος,
οἷοις μάλιστα ἐπιτίθενται οἱ βουλόμενοι ἀδικεῖν,
ὅμως, διὰ τὸ ξένος εἶναι, οὐκ ἂν οἶε ἀδικηθῆναι;
ἢ, διότι αἱ πόλεις σοι κηρύττουσαν ἀσφάλειαν καὶ
προσιόντι καὶ ἀπιόντι, θαρρεῖς; ἢ διότι καὶ δοῦλος
ἂν οἶε τοιοῦτος εἶναι, οἷος μηδενὶ δεσπότη λυσιτε-
λεῖν; τίς γὰρ ἂν ἐθέλοι ἄνθρωπον ἐν οἰκίᾳ ἔχειν,
πονεῖν μὲν μηδὲν ἐθέλοντα, τῇ δὲ πολυτελεστάτῃ
διαίτῃ χαίροντα; (16) Σκεψώμεθα δὲ καὶ τοῦτο,
πῶς οἱ δεσπότες τοῖς τοιούτοις οἰκέταις χρῶνται·
ἄρα σὺ τὴν μὲν λαγνείαν αὐτῶν τῷ λιμῷ σιωφρονί-
ζουσι; κλέπτειν δὲ κωλύουσιν, ἀποκλείοντες ὅθεν
ἂν τι λαβεῖν ἦ; τοῦ δὲ δραπετεύειν δεσμοῖς ἀπαίρ-
γουσι; τὴν ἀργίαν δὲ πληγαῖς ἐξαναγκάζουσιν; ἢ
σὺ πῶς ποιεῖς, ὅταν τῶν οἰκειῶν τινὰ τοιοῦτον ὄντα
καταμανθάνῃς; (17) Κολάζω, ἔφη, πᾶσι κακοῖς,
ἕως ἂν δουλεύειν ἀγαγκάσω. Ἀλλὰ γὰρ, ὦ Σώ-
κρατες, οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι,
ἦν δοκεῖς μοι σὺ νομίζειν εὐδαιμονίαν εἶναι, τί δια-
φέρουσι τῶν ἐξ ἀνάγκης κακοπαθούντων, εἴ γε πει-

νήσουσι καὶ τὰλλα πάντα μοχθήσουσιν ἐκόντες ; ἐγὼ μὲν γὰρ οὐκ οἶδ', ὅ τι διαφέρει τὸ αὐτὸ δέσμα ἐκόντα ἢ ἄκοντα μαστιγοῦσθαι, ἢ ὅλως τὸ αὐτὸ σῶμα πᾶσι τοῖς τοιούτοις ἐκόντα ἢ ἄκοντα πολιορκεῖσθαι· ἄλλο γε ἢ ἀφροσύνη πρόσσεσι τῇ θέλοντι τὸ λυπηρὰ ὑπομένειν ; (18) Τί δ', ὦ Ἀρίστιππε, ὁ Σακράτης ἔφη, οὐ δοκεῖ σοι τῶν τοιούτων διαφέρειν τὰ ἐκούσια τῶν ἀκουσίων, ἢ ὁ μὲν ἐκὼν περὶ ὧν, φάγοι ἂν ὅποτε βούλοιο, καὶ ὁ ἐκὼν δαμῶν, πίοι, καὶ τὰλλ' ὡσαύτως· τῇ δ' ἐξ ἀνάγκης ταῦτα πάσχοντι οὐκ ἔξεστιν, ὅπῃ ἂν βούληται, παύεσθαι ; ἔπειτα ὁ μὲν ἐκουσίως ταιλαιπωρῶν ἐπ' ἀγαθῇ ἐλπίδι πονῶν εὐφραίνεται· οἷον οἱ τὰ θηρία θηρῶντες, ἐλπίδι τοῦ λήψεσθαι ἡδέως μοχθοῦσι. (19) Καὶ τὰ μὲν τοιαῦτα ἀθλα τῶν πόνων μικροῦ τινος ἀξιά ἐστι· τοὺς δὲ πονοῦντας, ἵνα φίλους ἀγαθοὺς κτήσωνται, ἢ ὅπως ἐχθροὺς χειρώσωνται, ἢ ἵνα δυνατοὶ γενόμενοι καὶ τοῖς σώμασι καὶ ταῖς ψυχαῖς, καὶ τὸν ἐαυτῶν οἶκον καλῶς οἰκῶσι, καὶ τοὺς φίλους εὖ ποιῶσι, καὶ τὴν πατρίδα εὐεργετήσωσι, πῶς οὐκ οἶεσθαι χρή τούτους καὶ ποιεῖν ἡδέως εἰς τὰ τοιαῦτα, καὶ ζῆν εὐφραينوμένους, ἀγαμένους μὲν ἐαυτοὺς, ἐπαινουμένους δὲ καὶ ζηλουμένους ὑπὸ τῶν ἄλλων ; (20) Ἐπεὶ δὲ αἱ μὲν ῥαδιουργίαι καὶ ἐκ τοῦ παραχρῆμα ἡδοναὶ οὔτε σώματι εὐεξίαν ἱκαναί εἰσιν ἐνεργάζεσθαι, ὥς φασὶν οἱ γυμνασταί, οὔτε ψυχῇ ἐπιστήμην ἀξιόλογον αὐδεμίαν ἐμποιοῦσιν· αἱ δὲ διὰ καρτερίας ἐπιμέλειαι τῶν καλῶν τε καὶ ἀγαθῶν ἔργων ἐξικνεῖ-

σθαι ποιῶσιν, ὡς φασὶν οἱ ἀγαθοὶ ἄνδρες· λέγει δὲ
 πού καὶ Ἡσίοδος·

Τὴν μὲν γὰρ κακότητα καὶ ἰλαδὸν ἔστιν εἰσθαι
 Ῥηϊδίως· λείη μὲν ὁδὸς, μάλα δ' ἐγγύθι ταίε.
 Τῆς δ' ἀρετῆς ἰδρωῖτα θεοὶ προπύροιθεν ἔθνησαν
 Ἀθάνατοι· μακρὸς δὲ καὶ ὄρθιος οἴμος ἐπ' αὐτήν,
 Καὶ τριχὺς τὸ πρῶτον· ἐπὶ δ' εἰς ἄκρον ἵκηται,
 Ῥηϊδίη δὴ ἔπαιτα πέλει, χαλεπὴ περ' ἐοῦσα.

Μαρτυρεῖ δὲ καὶ Ἐπίχαρμος ἐν τῷδε·

————— Τῶν πόνων
 Πωλοῦσιν ἡμῖν πάντα τὰ γὰρ οἱ θεοί.

Καὶ ἐν ἄλλῳ δὲ τόπῳ φησὶν·

Ὡς ποιεῖ μὴ τὰ μαλακὰ μῦθο, μὴ τὰ σιλήρ' ἔχρη.

(21) Καὶ Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι
 τῷ περὶ τοῦ Ἡρακλέους ὅπερ δὴ καὶ πλείστοις ἐπι-
 δείκνυται ὡσαύτως περὶ τῆς ἀρετῆς ἀποφαίνεται,
 ὡδὲ πως λέγων, ὅσα ἐγὼ μέμνημαι· φησὶ γὰρ, Ἡρα-
 κλέα, ἐπεὶ ἐκ παίδων εἰς ἡβὴν ὥρματο, ἐν ᾗ οἱ νῆοι
 ἤδη αὐτοκράτορες γιγνόμενοι δηλοῦσιν, εἴτε τὴν δι'
 ἀρετῆς ὁδὸν τρέφονται ἐπὶ τὸν βίον, εἴτε τὴν διὰ
 κακίας, ἐξελθόντα εἰς ἡσυχίαν καθῆσθαι, ἀποροῦντα
 ὁποτέραν τῶν ὁδῶν τράπηται· (22) καὶ φανῆναι
 αὐτῷ δύο γυναῖκας προσιέναι μεγάλας, τὴν μὲν ἐτέ-
 ραν εὐπρεπῆ τε ἰδεῖν καὶ ἐλευθέριον φύσει, κεκοσμη-
 μένην τὸ μὲν σῶμα καθαρότητι, τὰ δὲ ὄμματα αἰ-
 δοῖ, τὸ δὲ σχῆμα σωφροσύνη, ἐσθῆτι δὲ λευκῇ· τὴν
 δὲ ἐτέραν τεθραμμένην μὲν εἰς πολυσαρκίαν τε καὶ
 ἀπαλότητα, κεκαλλωπισμένην δὲ τὸ μὲν χρῶμα,

ὥστε λευκοτέραν τε καὶ ἐρυθροτέραν τοῦ ὄντος δο-
κεῖν φαίνεσθαι, τὸ δὲ σχῆμα, ὥστε δοκεῖν ὀρθοτέραν
τῆς φύσεως εἶναι, τὰ δὲ ὄμματα ἔχειν ἀναπεπταμέ-
να, ἐσθῆτα δὲ, ἐξ ἧς ἂν μάλιστα ἢ ὥρα διαλάμποι·
κατασκοπεῖσθαι δὲ θαμὰ ἑαυτὴν, ἐπισκοπεῖν δὲ καὶ
εἴ τις ἄλλος αὐτὴν θεᾷται, πολλάκις δὲ καὶ εἰς τὴν
ἑαυτῆς σκιὰν ἀποβλέπειν. (23) Ὡς δ' ἐγένοντο
πλησιαίτερον τοῦ Ἡρακλέους, τὴν μὲν πρόσθεν ῥη-
θεῖσαν ἰέναι τὸν αὐτὸν τρόπον, τὴν δὲ ἑτέραν, φθά-
σαι βουλομένην, προσδραμεῖν τῷ Ἡρακλεῖ, καὶ εὐ-
πεῖν· Ὁρῶ σε, ὦ Ἡράκλεις, ἀποροῦντα, ποίαν
ὁδὸν ἐπὶ τὸν βίον τράπη· εἰς οὖν ἐμέ φίλην ποιή-
σῃ, ἐπὶ τὴν ἡδίστην τε καὶ ῥάστην ὁδὸν ἄξω σε, καὶ
τῶν μὲν τερπνῶν οὐδενὸς ἄγευστος ἔσῃ, τῶν δὲ χαλε-
πῶν ἄπειρος διαβιώσῃ. (24) Πρῶτον μὲν γὰρ οὐ
πολέμων οὐδὲ πραγμάτων φροντιεῖς, ἀλλὰ σκοπού-
μενος διάξεις, τί ἂν κεχαρισμένον ἢ σιτίον ἢ ποτιὸν
εὖροις, ἢ τί ἂν ἰδὼν ἢ τί ἀκούσας τερφθείης, ἢ
τίνων ὀσφραινόμενος ἢ ἀπτόμενος ἡσθεῖης, τίσι δὲ
παιδικοῖς ὁμιλῶν μάλιστ' ἂν εὐφρανθείης, καὶ πῶς
ἂν μαλακώτατα καθεύδοις, καὶ πῶς ἂν ἀπονώτατα
τούτων πάντων τυγχάνοις. (25) Ἐὰν δέ ποτε γέ-
νηται τις ὑποψία σπάνεως ἀφ' ὧν ἔσται ταῦτα, οὐ
φόβος, μή σε ἀγάγω ἐπὶ τὸ πονοῦντα καὶ ταλαιπω-
ροῦντα τῷ σώματι καὶ τῇ ψυχῇ ταῦτα παρῖζεσθαι·
ἀλλ' οἷς ἂν οἱ ἄλλοι ἐργάζονται, τούτοις σὺ χρήσῃ,
οὐδενὸς ἀπεχόμενος ὅθεν ἂν δυνατὸν ἢ τι κερδαῖναι·
πανταχόθεν γὰρ ὠφελεῖσθαι τοῖς ἐμοὶ ξυνοῦσιν ἐξ-

ουσίαν ἔγωγε παρέχω. (26) Καὶ ὁ Ἡρακλῆς ἀκούσας ταῦτα, Ὡ γύναι, ἔφη, ὄνομα δέ σοι τί ἐστιν; Ἡ δέ, Οἱ μὲν ἐμοὶ φίλοι, ἔφη, καλοῦσί με Εὐδαιμονίαν, οἱ δὲ μισοῦντες ὑποκηριζόμενοι ὀνομάζουσί με Κακίαν. (27) Καὶ ἐν τούτῳ ἡ ἐτέρα γυνὴ προσελθοῦσα εἶπε· Καὶ ἐγὼ ἦκω πρὸς σέ, ὦ Ἡράκλεις, εἰδὺῖα τοὺς γεννήσαντάς σε, καὶ τὴν φύσιν τὴν σὴν ἐν τῇ παιδείᾳ καταμαθοῦσα· ἐξ ὧν ἐλλί-
ζω, εἰ τὴν πρὸς ἐμέ ὁδὸν τράποιω, σφόδρ' ἂν σε τῶν καλῶν καὶ σεμνῶν ἐργάτην ἀγαθὸν γενέσθαι, καὶ ἐμέ ἔτι πολὺ ἐντιμοτέραν καὶ ἐπ' ἀγαθοῖς διαπρε-
πεσιτέραν φανῆναι· οὐκ ἐξαπατήσω δέ σε· προοιμίους ἡδονῆς, ἀλλ', ἥπερ οἱ θεοὶ διέθεσαν, τὰ ὄντα διαγῆ-
σομαι μετ' ἀληθείας. (28) Τῶν γὰρ ὄντων ἀγα-
θῶν καὶ καλῶν οὐδέν ἄνευ πόνου καὶ ἐπιμελείας θεοὶ διδόασιν ἀνθρώποις· ἀλλ' εἴτε τοὺς θεοὺς ἴλεως εἶναι σοι βούλει, θεραπευτέον τοὺς θεοὺς· εἴ-
τε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐ-
εργετητέον· εἴτε ὑπὸ τινος πόλεως ἐπιθυμεῖς τι-
μᾶσθαι, τὴν πόλιν ὠφελήτέον· εἴτε ὑπὸ τῆς Ἑλλά-
δος πάσης ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλ-
λάδα πειρατέον εὖ ποιεῖν· εἴτε τὴν γῆν φέρειν σοι
βούλει καρποὺς ἀφθόγους, τὴν γῆν θεραπευτέον·
εἴτε ἀπὸ βοσκημάτων οἶει δεῖν πλουτίζεσθαι, τῶν
βοσκημάτων ἐπιμελητέον· εἴτε διὰ πολέμον ὁρμᾶς
αὕξεσθαι, καὶ βούλει δύνασθαι τοὺς τε φίλους ἐλευ-
θεροῦν καὶ τοὺς ἐχθροὺς χειροῦσθαι, τὰς πολεμι-
κὰς τέχνας αὐτάς τε παρὰ τῶν ἐπισταμένων μαθη-

τέον, καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον· εἰ δὲ καὶ τοῦ σώματι βούλει δυνατὸς εἶναι τῇ γνώμῃ ὑπηρετεῖν, ἐθιστέον τὸ σῶμα καὶ γυμναστέον σὺν πόνοις καὶ ἰδρώτι. (29) Καὶ ἡ Κακία ὑπολαβούσα εἶπεν, ὥς φησι Πρόδικος Ἐννοεῖς, ὦ Ἡράκλεις, ὥς χαλεπὴν καὶ μακρὰν ὁδὸν ἐπὶ τὰς εὐφροσύνας ἡ γυνή σοι αὕτη διηγεῖται; ἐγὼ δὲ ῥαδίαν καὶ βραχείαν ὁδὸν ἐπὶ τὴν εὐδαιμονίαν ἄξω σε. (30) Καὶ ἡ Ἀρετὴ εἶπεν, ὦ τλήμων! τί δὲ σὺ ἀγαθὸν ἔχεις; ἢ τί ἡδὺ οἶσθα, μηδὲν τούτων ἔνεκα πράττειν ἐθέλουσα; ἥτις οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, ἀλλὰ πρὶν ἐπιθυμῆσαι, πάντων ἐμπίλασαι, πρὶν μὲν πενήν, ἐσθίουσα, πρὶν δὲ διψῆν, πίνουσα· ἵνα μὲν ἡδέως φάγῃς, ὀψοποιούς μηχανωμένη, ἵνα δὲ ἡδέως πίνῃς, οἶνους τε πολυτελεῖς παρασκευάζει, καὶ τοῦ θέρους χιόνα περιθέουσα ζητεῖς· ἵνα δὲ καθυπνώσῃς ἡδέως, οὐ μόνον τὰς στρωμνὰς μαλακάς ἀλλὰ καὶ τὰς κλῖνας καὶ τὰ ὑπόβαθρα ταῖς κλῖναις παρασκευάζει· οὐ γὰρ διὰ τὸ πονεῖν, ἀλλὰ διὰ τὸ μηδὲν ἔχειν, ὃ τι ποιῇς, ὕπνου ἐπιθυμεῖς· τὰ δ' ἀφροδίσια πρὸ τοῦ δεῖσθαι ἀναγκάζεις, πάντα μηχανωμένη, καὶ γυναῖξι καὶ ἀνδράσι χρωμένη· οὕτω γὰρ παιδεύεις τοὺς σεαυτῆς φίλους, τῆς μὲν νυκτὸς ὑβρίζουσα, τῆς δὲ ἡμέρας τὸ χρησιμώτατον κατακοιμίζουσα. (31) Ἀθάνατος δὲ οὖσα, ἐκ θεῶν μὲν ἀπέρρηναι, ὑπὸ δὲ ἀνθρώπων ἀγαθῶν ἀτιμάζῃ· τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἐπαίνου σεαυτῆς, ἀνήκοος εἶ, καὶ τοῦ πάντων ἡδίστου θεά-

ματος ἀθέατος· οὐδὲν γὰρ πώποτε σεαυτῆς ἔργον καλὸν τεθέασαι. Τίς δ' ἂν σοι λεγούσῃ τι πιστεύσεις; τίς δ' ἂν δεομένη τανὸς ἐπαρκέσειεν; ἢ τίς ἂν εὐφρονῶν τοῦ σοῦ διαΐσου τολμήσειεν εἶναι; οἷ, νέοι μὲν ὄντες, τοῖς σώμασιν ἀδύνατοι εἶσι, πρεσβύτεροι δὲ γεγνημένοι, ταῖς ψυχαῖς ἀνόητοι· ἀπόνως μὲν λεπτοὶ διὰ νεότητος φερόμενοι, ἐπιπόνως δὲ αὐχμηροὶ διὰ γήρως περῶντες· τοῖς μὲν πεπραγμένοις αἰσχυρόμενοι, τοῖς δὲ πραττομένοις βαρυνόμενοι· τὰ μὲν ἡδέα ἐν τῇ νεότητι διαδραμόντες, τὰ δὲ χαλεπὰ εἰς τὸ γῆρας ἀποθέμενοι. (32) Ἐγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς· ἔργον δὲ καλὸν οὔτε θεῖον οὔτε ἀνθρώπινον χωρὶς ἐμοῦ γίνεται· τιμῶμαι δὲ μάλιστα πάντων καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις οἷς προσήκει· ἀγαπήτῃ μὲν συνεργὸς τεχνίταις, πιστῇ δὲ φύλαξ οἴκων δεσπόταις, εὐμενὴς δὲ παρασιτάτις οἰκέταις, ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαία δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη δὲ φιλίας κοινωνός. (33) Ἔστι δὲ τοῖς μὲν ἐμοῖς φίλοις ἡδέϊα μὲν καὶ ἀπράγμων σίτων καὶ ποιῶν ἀπόλαυσις· ἀνέχονται γὰρ, ἕως ἂν ἐπιθυμήσωσιν αὐτῶν. Τῆνος δὲ αὐτοῖς πάρεστιν ἡδίων ἢ τοῖς ἀμόχθοις· καὶ οὔτε ἀπολείποντες αὐτὸν ἄχθονται, οὔτε διὰ τοῦτον μεθιδῶσι τὰ δέοντα πράττειν. Καὶ οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις χαίρουσιν, οἱ δὲ γεραιότεροι ταῖς τῶν νέων τιμαῖς ἀγάλλονται· καὶ ἡδέως μὲν τῶν παλαιῶν πράξεων μέμνηνται, εὖ δὲ τὰς

παρούσας ἡδοναὶ πράττοντες, δι' ἐμέ φίλοι μὲν θεοῖς ὄντες, ἀγαπητοὶ δὲ φίλοις, τίμιοι δὲ πατρίσιν· ὅταν δ' ἔλθῃ τὸ πεπρωμένον τέλος, οὐ μετὰ λήθης ἄτιμοι κεῖνται, ἀλλὰ μετὰ μνήμης τὸν αἰεὶ χρόνον ὑμνούμενοι θάλλουσι. Τοιαῦτά σοι, ὦ παῖ τοκέων ἀγαθῶν Ἡράκλεις, ἔξεστι διαπονησαμένῳ τὴν μακαριστοτάτην εὐδαιμονίαν κεκτηῖσθαι. (34) Οὕτω πως διώκει Πρόδικος τὴν ὑπ' Ἀρετῆς Ἡρακλέους παίδευσιν· ἐκόσμησε μέντοι τὰς γνώμας ἔτι μεγαλειότεροις ῥήμασιν, ἣ ἐγὼ νῦν. Σοὶ δ' οὖν ἄξιον, ὦ Ἀρίστιππε, τούτων ἐνθυμουμένῳ πειραῖσθαι τι καὶ τῶν εἰς τὸν μέλλοντα χρόνον τοῦ βίου φροντίζεν.

CAP. II.

Lamprocleum filium matri iratum placat et pietatis causas docet.

Αἰσθόμενος δὲ ποτε Λαμπροκλέα, τὸν πρεσβύτατον υἱὸν ἑαυτοῦ, πρὸς τὴν μητέρα χαλεπαίνοντα, Εἰπέ μοι, ἔφη, ὦ παῖ, οἷσθ' ἄντας ἀνθρώπους ἀχαρίστους καλουμένους; Καὶ μάλα, ἔφη ὁ νεανίσκος. Καταμεμάδηκας οὖν τοὺς τί ποιῶντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν; Ἐγωγε, ἔφη· τοὺς γὰρ εὐπαθόντας, ὅταν δυνάμενοι χάριν ἀποδοῦναι μὴ ἀποδῶσιν, ἀχαρίστους καλοῦσιν. Οὐκοῦν δοκοῦσί σοι ἐν τοῖς ἀδίκοις καταλογίζεσθαι τοὺς ἀχαρίστους; Ἐμοιγε, ἔφη. (2) Ἦδη δὲ ποτε ἐσκέψω, εἰ ἄρα, ὥσπερ τὸ ἀνδραποδίζεσθαι τοὺς μὲν φίλους ἀδικον

εἶναι δοκεῖ, τοὺς δὲ πολεμίους δίκαιον, οὕτω καὶ τὸ ἀχαριστεῖν πρὸς μὲν τοὺς φίλους ἀδικόν ἐστι, πρὸς δὲ τοὺς πολεμίους δίκαιον; Καὶ μάλιστα, ἔφη· καὶ δοκεῖ μοι, ὑφ' οὗ ἂν τις εὖ παθὼν εἴτε φίλου εἴτε πολεμίον μὴ πειρᾶται χάριν ἀποδιδόναι, ἀδικὸς εἶναι. (3) Οὐκοῦν, εἴ γε οὕτως ἔχει τοῦτο, εἰλικρινῆς τις ἂν εἴη ἀδικία ἢ ἀχαριστία; Συνωμολόγει. Οὐκοῦν, ὅσῳ ἂν τις μείζω ἀγαθὰ παθὼν μὴ ἀποδιδῶ χάριν, τοσούτῳ ἀδικώτερος ἂν εἴη; Συνέφη καὶ τοῦτο. Τίνας οὖν, ἔφη, ὑπὸ τίνων εὐροίμεν ἂν μείζονα εὐεργετημένους ἢ παῖδας ὑπὸ γονέων; οὓς οἱ γονεῖς ἐκ μὲν οὐκ ὄντων ἐποίησαν εἶναι, τοδαῦτα δὲ καλὰ ἰδεῖν καὶ τοσούτων ἀγαθῶν μετασχεῖν, ὅσα οἱ θεοὶ παρέχουσι τοῖς ἀνθρώποις· ἃ δὴ καὶ οὕτως ἡμῖν δοκεῖ παντὸς ἀξία εἶναι, ὥστε πάντες τὸ καταλιπεῖν αὐτὰ πάντων μάλιστα φεύγομεν· καὶ αἱ πόλεις ἐπὶ τοῖς μεγίστοις ἀδικήμασι ζημίαν θάνατον πεποιήκασιν, ὥς οὐκ ἂν μείζονος κακοῦ φόβῳ τὴν ἀδικίαν παύσοντες. (4) Καὶ μήν οὐ τῶν γε ἀφροδισίων ἔνεκα παιδοποιεῖσθαι τοὺς ἀνθρώπους ὑπολαμβάνεις· ἐπεὶ τούτου γε τῶν ἀπολυσόντων μεσταὶ μὲν αἱ ὁδοί, μεστὰ δὲ τὰ οἰκήματα· φανεροὶ δ' ἐσμέν καὶ σκοπούμενοι, ἐξ ὁποίων ἂν γυναικῶν βέλιστα ἡμῖν τέκνα γένοιτο, αἷς συνελθόντες τεκνοποιούμεθα. (5) Καὶ ὁ μὲν γε ἀνὴρ τὴν τε συντεκνοποιήσασαν ἑαυτῷ τρέφει, καὶ τοῖς μέλλουσιν ἔσεσθαι παισὶ προπαρασκευάζει πάντα ὅσα ἂν οἴηται συνοίσειν αὐτοῖς πρὸς τὸν βίον, καὶ ταῦτα ὥς ἂν δύνηται πλεῖστα·

ἡ δὲ γυνὴ ὑποδεξαμένη τε φέρει τὸ φορτίον τοῦτο, βαρυνομένη τε καὶ κινδυνεύουσα περὶ τοῦ βίου, καὶ μεταδιδούσα τῆς τροφῆς, ἥ καὶ αὐτὴ τρέφεται, καὶ σὺν πολλῷ πόνῳ διενέγκασα καὶ τεκοῦσα, τρέφει τε καὶ ἐπιμελεῖται, οὔτε προπεπονθυῖα οὐδὲν ἀγαθόν, οὔτε γιγνώσκον τὸ βρέφος ὑφ' οἷου εὖ πάσχει, οὐδέ σημαίνειν δυνάμενον, οἷου δεῖται· ἀλλ' αὐτὴ σιχαζομένη τὰ τε συμφέροντα καὶ τὰ κεχαρισμένα πειράται ἐκπληροῦν· καὶ τρέφει πολὺν χρόνον καὶ ἡμέρας καὶ νυκτὸς ὑπομένουσα πονεῖν, οὐκ εἰδυῖα τίνα τούτων χάριν ἀπολήψεται. (6) Καὶ οὐκ ἀρκεῖ θρέψαι μόνον, ἀλλὰ καὶ, ἐπειδὰν δόξωσιν ἱκανοὶ εἶναι οἱ παῖδες μαρτυράμενοι τι, ἃ μὲν ἂν αὐτοὶ ἔχωσιν οἱ γονεῖς ἀγαθὰ πρὸς τὸν βίον, διδάσκουσιν· ἃ δ' ἂν οἴωνται ἄλλον ἱκανώτερον εἶναι διδάξαι, πέμπουσι πρὸς τοῦτον δαπανῶντες, καὶ ἐπιμελοῦνται πάντα ποιῶντες, ὅπως ἂν οἱ παῖδες αὐτοῖς γένωνται ὡς δυνατόν βέλτιστοι. (7) Πρὸς ταῦτα ὁ νεανίσκος ἔφη· Ἀλλὰ τοι εἰ καὶ ταῦτα πάντα πεποίηκε καὶ ἄλλα τούτων πολλαπλάσια, οὐδεὶς ἂν δύναιτο αὐτῆς ἀνασχέσθαι τὴν χαλεπότητα. Καὶ ὁ Σωκράτης, Πότερα δὲ οἶει, ἔφη, θηρίου ἀγριότητα δυσφορωτέραν εἶναι ἢ μητρὸς; Ἐγὼ μὲν οἶμαι, ἔφη, μητρὸς, τῆς γε τοιαύτης. Ἦδη πώποτε σὺν ἡ δακοῦσα κακόν τι σοι ἔδωκεν ἢ λακτίσασα, οἷα ὑπὸ ἰθρυίων ἤδη πολλοὶ ἐπαθον; (8) Ἀλλὰ, νῆ Δία, ἔφη, λέγει, ἃ οὐκ ἂν τις ἐπὶ τῷ βίῳ παντὶ βούλοιο ἀκούσαι. Σὺ δὲ πόσα, ἔφη ὁ Σωκράτης, οἶει τανύ-

τη δυσάνεκτα καὶ τῇ φωνῇ καὶ τοῖς ἔργοις ἐκ παιδεί-
ου δυσκολαίνων καὶ ἡμέρας καὶ νυκτὸς πράγματα
παρασχεῖν; πόσα δὲ λυπῆσαι κάμων; Ἀλλ' οὐ-
δεπώποτε αὐτὴν, ἔφη, οὐτ' εἶπα οὐτ' ἐποίησα οὐδέν,
ἐφ' ᾧ ἡσχύνθη. (9) Τί δ'; οἶει, ἔφη, χαλεπώτερον
εἶναί σοι ἀκούειν ὧν αὐτὴ λέγει, ἢ τοῖς ὑποκριταῖς,
ὅταν ἐν ταῖς τραγωδίαις ἀλλήλους τὰ ἔσχατα λέγω-
σιν; Ἀλλ', οἶμαι, ἐπειδὴ οὐκ οἴονται τῶν λεγόν-
των οὔτε τὸν ἐλέγχοντα ἐλέγχειν ἵνα ζημιώσῃ, οὔτε τὸν
ἀπειλοῦντα ἀπειλεῖν ἵνα κακόν τι ποιήσῃ, ῥαδίως
φέρουσι. Σὺ δ' εὖ εἰδὼς, ὅτι, ἃ λέγει σοι ἡ μήτηρ,
οὐ μόνον οὐδέν κακὸν νοοῦσα λέγει, ἀλλὰ καὶ βου-
λομένη σοι ἀγαθὰ εἶναι ὅσα οὐδενὶ ἄλλῳ, χαλεπαί-
κεις; ἢ νομίζεις κακόνουν τὴν μητέρα σοι εἶναι;
(10) Οὐ δῆτα, ἔφη, τοῦτό γε οὐκ οἶομαι. Καὶ ὁ
Σωκράτης, Οὐκοῦν, ἔφη, σὺ ταύτην, εὖνούν τέ σοι
οὔσαν καὶ ἐπιμελομένην ὡς μάλιστα δύναται κάμ-
νοντιος, ὅπως ὑγιανεῖς τε καὶ ὅπως τῶν ἐπιτηδείων
μηδενὸς ἐνδεὲς ἔσῃ, καὶ πρὸς τούτοις, πολλὰ τοῖς
θεοῖς εὐχομένην ἀγαθὰ ὑπὲρ σοῦ, καὶ εὐχὰς ἀπο-
διδούσαν, χαλεπὴν εἶναι φῆς; ἐγὼ μὲν οἶμαι, εἰ
τοιαύτην μὴ δύνασαι φέρειν μητέρα, τὰγαθὰ σε οὐ
δύνασθαι φέρειν. (11) Εἰπέ δέ μοι, ἔφη, πότερον
ἄλλον τινα οἶει δεῖν θεραπεύειν; ἢ παρεσκεύασαι
μηδενὶ ἀνθρώπων πειρᾶσθαι ἀρέσκειν, μηδ' ἐπεσθαι,
μηδὲ πείθεσθαι μήτε στρατηγῷ μήτε ἄλλῳ ἄρχοντι;
Ναὶ μὰ Δία ἔγωγε, ἔφη. (12) Οὐκοῦν, ἔφη ὁ Σω-
κράτης, καὶ τῷ γείτονι βούλει σὺ ἀρέσκειν, ἵνα σοι

καὶ πῦρ ἐναυή, ὅταν τούτου δέῃ, καὶ ἀγαθοῦ τέ σοι γίγνηται συλλήπτωρ, καὶ, ἂν τι σφαλλόμενος τύχης, εὐνοϊκῶς ἐγγύθεν βοηθῇ σοι; Ἔγωγε, ἔφη. Τί δέ; συνοδοιπόρον ἢ σύμπλουν, ἢ εἴ τῳ ἄλλῳ ἐντυγχάνοις, οὐδὲν ἂν σοι διαφέροι φίλον ἢ ἐχθρὸν γενέσθαι, ἢ καὶ τῆς παρὰ τούτων εὐνοίας οἷε δεῖν ἐπιμελεῖσθαι; Ἔγωγε, ἔφη. (13) Εἴτα τούτων μὲν ἐπιμελεῖσθαι παρεσκεύασαι, τὴν δὲ μητέρα τὴν πάντων μάλιστα σε φιλοῦσαν οὐκ οἷε δεῖν θεραπεύειν; οὐκ οἶσθα, ὅτι καὶ ἡ πόλις ἄλλης μὲν ἀχαριστίας οὐδεμιᾶς ἐπιμελεῖται, οὐδὲ δικάζει, ἀλλὰ περιορᾷ τοὺς εὐ πεπονθότας χάριν οὐκ ἀποδιδόντας· ἐὰν δέ τις γονέας μὴ θεραπεύῃ, τούτῳ δόκῃ τε ἐπιτίθῃσι, καὶ ἀποδοκιμάζουσα οὐκ ἔῃ ἄρχεν τοῦτον, ὥς οὔτε ἂν τὰ ἱερὰ εὐσεβῶς θνύμενα ὑπὲρ τῆς πόλεως, τούτου θύοντος, οὔτε ἄλλο καλῶς καὶ δικαίως οὐδὲν ἂν τούτου πράξαντος; Καὶ νῦν Δία ἐάν τις τῶν γονέων τελευτησάντων τοὺς τάφους μὴ κοσμήῃ, καὶ τοῦτο ἐξετάζει ἡ πόλις ἐν ταῖς τῶν ἀρχόντων δοκιμασίαις. (14) Σὺ μὲν οὖν, ὦ παῖ, ἂν σωφρονῇς, τοὺς μὲν θεοὺς παραιτήσῃ συγγνώμονάς σοι εἶναι, εἴ τι παρημέληκας τῆς μητρὸς, μή σε καὶ οὗτοι, νομίσαντες ἀχάριστον εἶναι, οὐκ ἐθέλωσιν εὖ ποιεῖν· τοὺς δὲ ἀνθρώπους αὐτὴ φυλάξῃ, μή σε αἰσθόμενοι τῶν γονέων ἀμελοῦντα πάντες ἀτιμάσωσιν, κἄτις ἐν ἐρημίᾳ φίλων ἀναφανῆς· εἰ γάρ σε ὑπολάβοιεν πρὸς τοὺς γονέας ἀχάριστον εἶναι, οὐδεὶς ἂν νομίσειεν εὖ σε ποιήσας χάριν ἀπολήψεσθαι.

CAP. III.

Fratres invicem sibi iratos placat, et concordiam commendat Socrates.

Χαιρεφώντια δέ ποτε καὶ Χαιρεκράτην, ἀδελφῶ
 μὲν ὄντε ἀλλήλοιν, ἑαυτοῦ δὲ γνωρίμῳ, αἰσθόμενος
 διαφορομένῳ, ἰδὼν τὸν Χαιρεκράτην, Εἰπέ μοι,
 ἔφη, ὦ Χαιρέκρατες, οὐ δῆπου καὶ σὺ εἰ τῶν τοι-
 ούτων ἀνθρώπων, οἳ χρησιμώτερον νομίζουσι χρήμα-
 τα ἢ ἀδελφούς; καὶ ταῦτα, τῶν μὲν ἀφρόνων ὄντων,
 τοῦ δὲ φρονίμου· καὶ τῶν μὲν βοηθείας δεομένων,
 τοῦ δὲ βοηθεῖν δυναμένου· καὶ πρὸς τούτοις, τῶν
 μὲν πλειόνων ὑπαρχόντων, τοῦ δὲ ἐνός. (2) Θαυ-
 μαστὸν δὲ καὶ τοῦτο, εἴ τις τοὺς μὲν ἀδελφούς ζη-
 μίαν ἡγεῖται, ὅτι οὐ καὶ τὰ τῶν ἀδελφῶν κέκτηται,
 τοὺς δὲ πολίτας οὐχ ἡγεῖται ζημίαν, ὅτι οὐ καὶ τὰ
 τῶν πολιτῶν ἔχει, ἀλλ' ἐνταῦθα μὲν δύναται λογί-
 ζεσθαι, ὅτι κρεῖττον σὺν πολλοῖς οἰκοῦντα ἀσφαλῶς
 ἀρκοῦντα ἔχειν, ἢ μόνον διαιτώμενον τὰ τῶν πολι-
 τῶν ἐπικινδύνως πάντα κекτῆσθαι· ἐπὶ δὲ τῶν
 ἀδελφῶν τὸ αὐτὸ τοῦτο ἀγνοοῦσι. (3) Καὶ οἰκείας
 μὲν οἱ δυνάμενοι ὠνοῦνται, ἵνα συνεργοὺς ἔχῃσι,
 καὶ φίλους κτῶνται, ὥς βοηθῶν δεόμενοι· τῶν δὲ
 ἀδελφῶν ἀμελοῦσιν, ὥσπερ ἐκ πολιτῶν μὲν γιγνο-
 μένους φίλους, ἐξ ἀδελφῶν δὲ οὐ γιγνομένους. (4)
 Καὶ μὴν πρὸς φίλιαν μέγα μὲν ὑπάρχει τὸ ἐκ τῶν
 αὐτῶν φῦναι, μέγα δὲ τὸ ὁμοῦ τραφῆναι· ἐπεὶ καὶ

τοῖς θηρίοις πόθος τις ἐγγίγνεται τῶν συντροφῶν · πρὸς δὲ τούτοις καὶ οἱ ἄλλοι ἄνθρωποι τιμῶσί τε μᾶλλον τοὺς συναδέλφους ὄντας τῶν ἀναδέλφων, καὶ ἥτιον τούτοις ἐπιτίθενται. (5) Καὶ ὁ Χαιρεκράτης εἶπεν · Ἀλλ' εἰ μὲν, ὦ Σώκρατες, μὴ μέγα εἴη τὸ διάφορον, ἵσως ἂν δέοι φέρειν τὸν ἀδελφόν, καὶ μὴ μικρῶν ἔνεκα φεύγειν · ἀγαθὸν γάρ, ὥσπερ καὶ σὺ λέγεις, ἀδελφὸς, ὦν οἷον δεῖ · ὁπότε μέντοι παντὶς ἐνδέοι, καὶ πᾶν τὸ ἐναντιώτατον εἴη, τί ἂν τις ἐπιχειροίη τοῖς ἀδυνάτοις; (6) Καὶ ὁ Σωκράτης ἔφη · Πότερα δέ, ὦ Χαιρέκρατες, οὐδενὶ ἀρέσαι δύναται Χαιρεφῶν, ὥσπερ οὐδέ σοι, ἢ ἔστιν οἷς καὶ πάνυ ἀρέσκει; Διὰ τοῦτο γάρ τοι, ἔφη, ὦ Σώκρατες, ἄξιόν ἐστιν ἐμοὶ μισεῖν αὐτὸν, ὅτι ἄλλοις μὲν ἀρέσκειν δύναται, ἐμοὶ δέ, ὅπου ἂν παρῇ, πανταχοῦ καὶ ἔργῳ καὶ λόγῳ ζημία μᾶλλον ἢ ὠφέλειά ἐστιν. (7) Ἀρ' οὖν, ἔφη ὁ Σωκράτης, ὥσπερ ἵππος τῷ ἀνεπιστήμονι μὲν ἐγχειροῦντι δὲ χρῆσθαι ζημία ἐστίν, οὕτω καὶ ἀδελφὸς, ὅταν τις αὐτῷ μὴ ἐπιστάμενος ἐγχειρῇ χρῆσθαι, ζημία ἐστί; (8) Πῶς δ' ἂν ἐγὼ, ἔφη ὁ Χαιρεκράτης, ἀνεπιστήμων εἴην ἀδελφῷ χρῆσθαι, ἐπιστάμενός γε καὶ εὖ λέγειν τὸν εὖ λέγοντα, καὶ εὖ ποιεῖν τὸν εὖ ποιῶντα; τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμέ ἀνιᾶν, οὐκ ἂν δυναίμην οὔτ' εὖ λέγειν, οὔτ' εὖ ποιεῖν, ἀλλ' οὐδέ πειράσομαι. (9) Καὶ ὁ Σωκράτης ἔφη · Θαυμαστά γε λέγεις, ὦ Χαιρέκρατες, εἰ κῦνα μὲν, εἰ σοὶ ἦν ἐπὶ προβάτοις ἐπιτήδειος, καὶ τοὺς μὲν ποι-

μένας ἡσπάζετο, σοὶ δὲ προσιώντι ἐχαλέπαινε, ἀμα-
λῆσας ἂν τοῦ ὀργίζεσθαι ἐπειρῶ εὐ ποιήσας πραῦ-
ναι αὐτόν· τὸν δὲ ἀδελφὸν φῆς μὲν μέγα ἂν ἀγα-
θὸν εἶναι, ὄντα πρὸς σέ οἷον δεῖ, ἐπίστασθαι δὲ
ὁμολογῶν καὶ εὖ ποιεῖν καὶ εὖ λέγειν, οὐκ ἐπιχει-
ρεῖς μηχανᾶσθαι, ὅπως σοι ὡς βέλτιστος ἔσται;
(10) Καὶ ὁ Χαιρεκράτης, Δέδοικα, ἔφη, ὦ Σώκρα-
τες, μὴ οὐκ ἔχω ἐγὼ τοσαύτην σοφίαν, ὥστε Χαι-
ρεφῶντα ποιῆσαι πρὸς ἐμέ οἷον δεῖ. Καὶ μὴν οὐ-
δὲν γε ποικίλον, ἔφη ὁ Σωκράτης, οὐδὲ κακὸν δεῖ
ἐπ' αὐτόν, ὡς ἐμοὶ δοκεῖ, μηχανᾶσθαι· οἷς δὲ καὶ
σὺ ἐπίστασαι αὐτὸς, οἶμαι ἂν αὐτὸν ἀλόντια περὶ
πολλοῦ ποιεῖσθαι σε. (11) Οὐκ ἂν φθάνοις, ἔφη,
λέγων, εἴ τι ἤσθησαί με φίλιον ἐπιστάμενον, ὃ ἐγὼ
εἰδὼς λέληθα ἐμαυτόν; Λέγε δὴ μοι, ἔφη, εἴ τινα
τῶν γνωρίμων βούλοιο κατεργάσασθαι, ὅποτε θῦοι,
καλεῖν σε ἐπὶ δεῖπνον, τί ἂν ποιήης; Ἀῆλον ὅτι
κατάρχοιμι ἂν τοῦ αὐτοῦ, ὅτε θῦοιμι, καλεῖν ἐκεῖ-
νον. (12) Εἰ δὲ βούλοιο τῶν φίλων τινα προτρέ-
ψασθαι, ὅποτε ἀποδημοίης, ἐπιμελεῖσθαι τῶν σῶν,
τί ἂν ποιήης; Ἀῆλον ὅτι πρότερος ἂν ἐγχειροῦν
ἐπιμελεῖσθαι τῶν ἐκείνου, ὅποτε ἀποδημοίῃ. (13) Εἰ
δὲ βούλοιο ξένον ποιῆσαι ὑποδέχεσθαι σεαυτὸν, ὅπο-
τε ἔλθοις εἰς τὴν ἐκείνου, τί ἂν ποιήης; Ἀῆλον
ὅτι καὶ τοῦτον πρότερος ὑποδεχοίμην ἂν, ὅποτε
ἔλθοι Ἀθήναζε· καὶ εἴ γε βουλοίμην αὐτὸν προθυ-
μεῖσθαι διαπράττειν μοι, ἐφ' ᾧ ἤκοιμι, δῆλον ὅτι
καὶ τοῦτο θέοι ἂν πρότερον αὐτὸν ἐκεῖνον ποιεῖν.

τοῖς θηρίοις πόθος τις ἐγγίγνεται τῶν συντροφῶν· πρὸς δὲ τούτοις καὶ οἱ ἄλλοι ἄνθρωποι τιμῶσί τε μᾶλλον τοὺς συναδέλφους ὄντας τῶν ἀναδέλφων, καὶ ἥτιον τούτοις ἐπιτίθενται. (5) Καὶ ὁ Χαιρεκράτης εἶπεν· Ἀλλ' εἰ μὲν, ὦ Σώκρατες, μὴ μέγα εἴη τὸ διάφορον, ἴσως ἂν δέοι φέρειν τὸν ἀδελφόν, καὶ μὴ μικρῶν ἔνεκα φεύγειν· ἀγαθὸν γάρ, ὥσπερ καὶ σὺ λέγεις, ἀδελφός, ὦν οἶον δεῖ· ὅποτε μέντοι παντὶς ἐνδέοι, καὶ πᾶν τὸ ἐναντιώτατον εἴη, τί ἂν τις ἐπιχειροῖη τοῖς ἀδυνάτοις; (6) Καὶ ὁ Σωκράτης ἔφη· Πότερα δέ, ὦ Χαιρέκρατες, οὐδενὶ ἀρέσκει δύναται Χαιρεφῶν, ὥσπερ οὐδέ σοι, ἢ ἔστιν οἷς καὶ πάννυ ἀρέσκει; Διὰ τοῦτο γάρ τοι, ἔφη, ὦ Σώκρατες, ἄξιόν ἐστιν ἐμοὶ μισεῖν αὐτὸν, ὅτι ἄλλοις μὲν ἀρέσκειν δύναται, ἐμοὶ δέ, ὅπου ἂν παρῇ, πανταχοῦ καὶ ἔργῳ καὶ λόγῳ ζημία μᾶλλον ἢ ὠφέλειά ἐστιν. (7) Ἀρ' οὖν, ἔφη ὁ Σωκράτης, ὥσπερ ἵππος τῷ ἀνεπιστήμονι μὲν ἐγχειροῦντι δὲ χρῆσθαι ζημία ἐστίν, οὕτω καὶ ἀδελφός, ὅταν τις αὐτῷ μὴ ἐπιστάμενος ἐγχειρῇ χρῆσθαι, ζημία ἐστί; (8) Πῶς δ' ἂν ἐγὼ, ἔφη ὁ Χαιρεκράτης, ἀνεπιστήμων εἴην ἀδελφῷ χρῆσθαι, ἐπιστάμενός γε καὶ εὖ λέγειν τὸν εὖ λέγοντα, καὶ εὖ ποιεῖν τὸν εὖ ποιῶντα; τὸν μέντοι καὶ λόγῳ καὶ ἔργῳ πειρώμενον ἐμέ ἀνιᾶν, οὐκ ἂν δυναίμην οὔτ' εὖ λέγειν, οὔτ' εὖ ποιεῖν, ἀλλ' οὐδέ πειράσομαι. (9) Καὶ ὁ Σωκράτης ἔφη· Θαυμασιά γε λέγεις, ὦ Χαιρέκρατες, εἰ κύνα μὲν, εἰ σοὶ ἦν ἐπὶ προβάτοις ἐπιτήδειος, καὶ τοὺς μὲν ποι-

μένας ἡσπάζαιο, σοὶ δὲ προσιώντι ἐχαλέπαινε, ἀμα-
λήσας ἂν τοῦ ὀργίζεσθαι ἐπειρῶ εὐ ποήσας πρᾶν-
ναι αὐτόν· τὸν δὲ ἀδελφὸν φῆς μὲν μέγα ἂν ἀγα-
θὸν εἶναι, ὄντα πρὸς σέ οἷον δεῖ, ἐπίστασθαι δὲ
ὁμολογῶν καὶ εὖ ποιεῖν καὶ εὖ λέγειν, οὐκ ἐπιχε-
ρεῖς μηχανᾶσθαι, ὅπως σοὶ ὡς βέλτιστος ἔσται;
(10) Καὶ ὁ Χαιρεκράτης, Δέδοικα, ἔφη, ὦ Σώκρα-
τες, μὴ οὐκ ἔχω ἐγὼ τοσαύτην σοφίαν, ὥστε Χαι-
ρεφῶντα ποιῆσαι πρὸς ἐμέ οἷον δεῖ. Καὶ μὴν οὐ-
δὲν γε ποικίλον, ἔφη ὁ Σωκράτης, οὐδὲ κατὸν δεῖ
ἐπ' αὐτόν, ὡς ἐμοὶ δοκεῖ, μηχανᾶσθαι· οἷς δὲ καὶ
σὺ ἐπίστασαι αὐτοῖς, οἶμαι ἂν αὐτὸν ἀλόντα περὶ
πολλοῦ ποιεῖσθαι σε. (11) Οὐκ ἂν φθάνοις, ἔφη,
λέγων, εἴ τι ἤσθησαί με φίλτρον ἐπιστάμενον, ὃ ἐγὼ
εἰδὼς ἀέληθα ἐμαυτόν; Λέγε δὴ μοι, ἔφη, εἴ τινα
τῶν γνωρίμων βούλοιο κατεργάσασθαι, ὅποτε θύοι,
καλεῖν σε ἐπὶ δεῖπνον, τί ἂν ποιήης; Ἀῆλον ὅτι
κατάρχοιμι ἂν τοῦ αὐτοῖς, ὅτε θύοιμι, καλεῖν ἐκεῖ-
νον. (12) Εἰ δὲ βούλοιο τῶν φίλων τινα προτρέ-
ψασθαι, ὅποτε ἀποδημοίης, ἐπιμελεῖσθαι τῶν σῶν,
τί ἂν ποιήης; Ἀῆλον ὅτι πρότερος ἂν ἐγχειροῖην
ἐπιμελεῖσθαι τῶν ἐκείνου, ὅποτε ἀποδημοίῃ. (13) Εἰ
δὲ βούλοιο ξένον ποιῆσαι ὑποδέχεσθαι σεαυτὸν, ὅπο-
τε ἔλθοις εἰς τὴν ἐκείνου, τί ἂν ποιήης; Ἀῆλον
ὅτι καὶ τοῦτον πρότερος ὑποδεχοίμην ἂν, ὅποτε
ἔλθοι Ἀθήναζε· καὶ εἴ γε βουλοίμην αὐτὸν προθυ-
μεῖσθαι διαπράττειν μοι, ἐφ' ᾧ ἤκοιμι, δῆλον ὅτι
καὶ τοῦτο θέοι ἂν πρότερον αὐτὸν ἐκείνῳ ποιεῖν.

(14) Πάντ' ἄρα σὺ γε τὰ ἐν ἀνθρώποις φίλτρα ἐπιστάμενος πάσαι ἀπεκρύπτου· ἢ ὅκνεῖς, ἔφη, ἄρξαι, μὴ αἰσχρὸς φανῆς, εἴαν πρότερος τὸν ἀδελφὸν εὖ ποιῇς; καὶ μὴν πλείστον γε δοκεῖ ἀνὴρ ἐπαίνου ἄξιως εἶναι, ὅς ἂν φθάνῃ τοὺς μὲν πολεμίους κακῶς ποιῶν, τοὺς δὲ φίλους εὐεργετῶν· εἰ μὲν οὖν ἐδόκει μοι Χαιρεφῶν ἡγεμονικώτερος εἶναι σοῦ πρὸς τὴν πράξιν ταύτην, ἐκείνον ἂν ἐπειρώμην πείθειν πρότερον ἐγχειρεῖν τῷ σε φίλον ποιῆσθαι· νῦν δέ μοι σὺ δοκεῖς ἡγούμενος μᾶλλον ἂν ἐξεργάσασθαι τοῦτο. (15) Καὶ ὁ Χαιρεκράτης εἶπεν· Ἀτοπα λέγεις, ὦ Σώκρατες, καὶ οὐδαμῶς πρὸς σοῦ, ὅς γε κελεύεις ἐμέ νεώτερον ὄντα καθηγεῖσθαι· καίτοι τούτου γε παρὰ πᾶσιν ἀνθρώποις τὰναντία νομίζεται, τὸν πρεσβύτερον ἡγεῖσθαι παντὸς καὶ ἔργου καὶ λόγου. (16) Πῶς; ἔφη ὁ Σωκράτης· οὐ γὰρ καὶ ὁδοῦ παραχωρῆσαι τὸν νεώτερον τῷ πρεσβυτέρῳ συντυγχάνοντι πανταχοῦ νομίζεται; καὶ καθήμενον ὑπαναστῆναι, καὶ κοίτῃ μαλακῇ τιμῆσαι, καὶ λόγων ὑπεῖξαι; ὦ γὰρ, μὴ ὅκνει, ἔφη, ἀλλ' ἐγχείρει τὸν ἄνδρα καταπραῦνειν· καὶ πάνυ ταχύ σοι ὑπακούσεται· οὐχ ὁρᾷς, ὡς φιλότιμός ἐστι καὶ ἐλευθέριος; τὰ μὲν γὰρ πονηρὰ ἀνθρώπια οὐκ ἂν ἄλλως μᾶλλον ἔλοις, ἢ εἰ διδοίης τι· τοὺς δὲ καλοὺς καγαθοὺς ἀνθρώπους προσφιλῶς χρώμενος μάλιστα ἂν κατεργάσαιω. (17) Καὶ ὁ Χαιρεκράτης εἶπεν· Ἐὰν οὖν, ἐμοῦ ταῦτα ποιῶντος, ἐκεῖνος μηδὲν βελτίων γίγνηται; Τί γὰρ ἄλλο, ἔφη ὁ Σωκράτης,

ἢ κενδυνεύσεις ἐπιδείξαι, σὺ μὲν χρησιὸς τε καὶ φιλάδελφος εἶναι, ἐκεῖνος δὲ φαῦλός τε καὶ οὐκ ἄξιος συνεργείας; Ἀλλ' οὐδὲν οἶμαι τούτων ἔσεσθαι· νομίζω γὰρ αὐτὸν, ἐπειδὴν αἰσθηταί σε προκαλούμενον ἑαυτὸν εἰς τὸν ἀγῶνα τοῦτον, πάνυ φιλονικῆσεν, ὅπως περιγένηται σου καὶ λόγῳ καὶ ἔργῳ εὖ ποιῶν. (18) Νῦν μὲν γὰρ οὕτως, ἔφη, διάκεισθον, ὥσπερ εἰ τὴν χεῖρα, ἣς ὁ θεὸς ἐπὶ τὸ συλλαμβάνειν ἀλλήλων ἐποίησεν, ἀφεμένῳ τούτου τράποντο πρὸς τὸ διακωλύειν ἀλλήλων· ἢ εἰ τὴν πόδε θεία μοῖρα πεποιημένῳ πρὸς τὸ συνεργεῖν ἀλλήλων, ἀμελήσαντες τούτου ἐμποδίζοιεν ἀλλήλων. (19) Οὐκ ἂν πολλὴ ἀμαθία εἴη καὶ κακοδαιμονία, τοῖς ἐπ' ὠφελείᾳ πεποιημένοις ἐπὶ βλάβῃ χρῆσθαι; Καὶ μὴν ἀδελφώ γε, ὥς ἐμοὶ δοκεῖ, ὁ θεὸς ἐποίησεν ἐπὶ μείζονι ὠφελείᾳ ἀλλήλων, ἢ χεῖρέ τε καὶ πόδε καὶ ὀφθαλμοὺς καὶ τὰλλα, ὅσα ἀδελφὰ ἔφυσεν ἀνθρώποις. Χεῖρες μὲν γὰρ, εἰ θέοι αὐτάς τὰ πλέον ὀργυιᾶς διέχοντα ἅμα ποιῆσαι, οὐκ ἂν δύναιντο· πόδες δὲ οὐδ' ἂν ἐπὶ τὰ ὀργυιᾶν διέχοντα ἔλθοιεν ἅμα· ὀφθαλμοὶ δέ, οἱ καὶ δοκοῦντες ἐπὶ πλεῖστον ἐξικνεῖσθαι, οὐδ' ἂν τῶν ἔτι ἐγγυτέρῳ ὄντων τὰ ἔμπροσθεν ἅμα καὶ τὰ ὀπίσθεν ἰδεῖν δύναιντο· ἀδελφῶ δέ, φίλῳ ὄντι, καὶ πολὺ διεσιῶτε πράττειν ἅμα καὶ τὰ ἐπ' ὠφελείᾳ ἀλλήλων.

CAP. IV.

De amicitiae pretio.

Ἦκουσα δὲ ποτε αὐτοῦ καὶ περὶ φίλων διαλεγομένου, ἐξ ὧν ἔμοιγε ἐδόκει μάλιστα ἂν τις ὠφελεῖσθαι πρὸς φίλων κτῆσίν τε καὶ χρεῖαν· τοῦτο μὲν γὰρ δὴ πολλῶν ἔφη ἀκούειν, ὥς πάντων κτημάτων κράτιστον ἂν εἴη φίλος σαφὴς καὶ ἀγαθός· ἐπιμελουμένους δὲ παντὸς μᾶλλον ὄρᾳν ἔφη τοὺς πολλοὺς ἢ φίλων κτήσεως. (2) Καὶ γὰρ οἰκίας καὶ ἀγροὺς καὶ ἀνδράποδα καὶ βοσκήματα καὶ σκεύη κτωμένους τε ἐπιμελῶς ὄρᾳν ἔφη, καὶ τὰ ὄντα σῶζεν πειρωμένους· φίλον δέ, ὃ μέγιστον ἀγαθὸν εἶναι φασιν, ὄρᾳν ἔφη τοὺς πολλοὺς οὕτε ἄπως κτήσονται φροντίζοντας, οὕτε ὅπως οἱ ὄντες ἑαυτοῖς σῶζονται. (3) Ἀλλὰ καὶ καμνόντων φίλων τε καὶ οἰκετῶν, ὄρᾳν τινὰς ἔφη τοῖς μὲν οἰκέταις καὶ ἰατροῦς εἰσάγοντας, καὶ τᾶλλα τὰ πρὸς ὑγίαν ἐπιμελῶς παρασκευάζοντας, τῶν δὲ φίλων ὀλιγορουῖντας· ἀποθανόντων τε ἀμφοτέρων, ἐπὶ μὲν τοῖς οἰκέταις ἀχθομένους τε καὶ ζημίαν ἡγουμένους, ἐπὶ δὲ τοῖς φίλοις οὐδὲν οἰόμενους ἔλαττοῦσθαι· καὶ τῶν μὲν ἄλλων κτημάτων οὐδὲν ἔωντας ἀθεράπευτον οὐδ' ἀναπίσκεπτον, τῶν δὲ φίλων ἐπιμελείας δεομένων ἀμελοῦντας. (4) Ἐνὶ δὲ πρὸς τούτοις ὄρᾳν ἔφη τοὺς πολλοὺς τῶν μὲν ἄλλων κτημάτων καὶ πάνυ πολλῶν αὐτοῖς ὄντων τὸ πλῆθος εἰδότας, τῶν δὲ φίλων ὀλίγων ὄντων

οὐ μόνον τὸ πλῆθος ἀγνοοῦντας, ἀλλὰ καὶ τοῖς
 πυνθανομένοις τοῦτο καταλέγειν ἐγχειρήσαντας, οὓς
 ἐν τοῖς φίλοις ἔθεσαν, πάλιν τούτους ἀνατίθεσθαι·
 τοσοῦτον αὐτοὺς τῶν φίλων φροντίζειν. (5) Καίτοι
 πρὸς ποῖον κτῆμα τῶν ἄλλων παραβαλλόμενος φί-
 λος ἀγαθὸς οὐκ ἂν πολλὰ κρείττων φανεῖται; ποῖος
 γὰρ ἵππος ἢ ποῖον ζεύγος οὕτω χρήσιμον, ὥσπερ ὁ
 χρησιὸς φίλος; ποῖον δὲ ἀνδράποδον οὕτως εὖνουν
 καὶ παραμόνιμον; ἢ ποῖον ἄλλο κτῆμα οὕτω πάγ-
 χρησιον; (6) Ὁ γὰρ ἀγαθὸς φίλος ἐαντιὸν τάττει
 πρὸς πᾶν τὸ ἐλλεῖπον τῷ φίλῳ καὶ τῆς τῶν ἰδίων
 κατασκευῆς καὶ τῆς τῶν κοινῶν πράξεως· καὶ ἂν τέ
 τινα εὖ ποιῆσαι δέη, συναπισχύει, ἂν τέ τις φόβος
 ταράττῃ, συμβοηθεῖ, τὰ μὲν συναναλίσκων, τὰ δὲ
 συμπράττων, καὶ τὰ μὲν συμπείδων, τὰ δὲ βιαζό-
 μενος, καὶ εὖ μὲν πράττοντας πλεῖστα εὐφραίνων,
 σφαλλομένους δὲ πλεῖστα ἐπανορθῶν. (7) Ἄ δὲ
 αἵ τε χεῖρες ἐκάστω ὑπηρετοῦσι, καὶ οἱ ὀφθαλμοὶ
 προορῶσι, καὶ τὰ ὦτα προακούουσι, καὶ οἱ πόδες
 διανύουσιν, τούτων φίλος εὐεργετῶν οὐδενὸς λείπε-
 ται· πολλάκις δὲ, ἃ πρὸ αὐτοῦ τις οὐκ ἐξευ-
 γάσατο ἢ οὐκ εἶδεν ἢ οὐκ ἤκουσεν ἢ οὐ δαήνυσε,
 ταῦτα ὁ φίλος πρὸ τοῦ φίλου ἐξήρχεσεν. Ἄλλ'
 ὅμως ἔνιοι δένδρα μὲν πειρῶνται θεραπεύειν τοῦ
 καρποῦ ἕνεκεν· τοῦ δὲ παμφορωτάτου κτήματος, ὃ
 καλεῖται φίλος, ἀργῶς καὶ ἀνειμένως οἱ πλεῖστοι ἐπε-
 μέλονται.

CAP. V.

Explorare se quemque, quanti ab amicis aestimari possit, et ut magni aestimetur, elaborare debere.

Ἦκουσα δὲ ποτε καὶ ἄλλον αὐτοῦ λόγον, ὃς ἐδόκει μοι προτρέπειν τὸν ἀκούοντα ἐξετάζειν ἑαυτὸν, ὅπου του τοῖς φίλοις ἄξιος εἴη. Ἰδὼν γάρ τινα τῶν ξυνόντων ἀμελοῦντα φίλου πενίᾳ πιεζομένου, ἤρειο Ἀντισθένη ἐναντίον τοῦ ἀμελοῦντος αὐτοῦ καὶ ἄλλων πολλῶν. (2) Ἄρα, ἔφη, ὦ Ἀντισθένης, εἰσὶ τινες ἄξιοι φίλων, ὥσπερ οἰκετῶν; Τῶν γὰρ οἰκετῶν ὁ μὲν που δύο μναῖν ἄξιος ἐστίν, ὁ δὲ οὐδ' ἡμιμναίου, ὁ δὲ πέντε μναῶν, ὁ δὲ καὶ δέκα. Νικίας δὲ ὁ Νικηράτιον λέγεται ἐπιστάτην εἰς τὰ γύρια πρίασθαι ταλάντου. Σκοπῶμεν δὴ τοῦτο, ἔφη, εἰ ἄρα, ὥσπερ τῶν οἰκετῶν, οὕτω καὶ τῶν φίλων εἰσὶν ἄξιοι. (3) Ναὶ μὰ Δί', ἔφη ὁ Ἀντισθένης· ἐγὼ οὖν βουλοίμην ἂν τὸν μὲν τινα φίλον μοι εἶναι μᾶλλον ἢ δύο μναῖς, τὸν δ' οὐδ' ἂν ἡμιμναίου προτιμησαίμην, τὸν δὲ καὶ πρὸ δέκα μναῶν ἐλοίμην ἂν, τὸν δὲ πρὸ πάντων χρημάτων καὶ πόρων πριαίμην ἂν φίλον μοι εἶναι. (4) Οὐκοῦν, ἔφη ὁ Σωκράτης, εἴ γε ταῦτα τοιαῦτά ἐστι, καλῶς ἂν ἔχοι ἐξετάζειν τετὰ ἑαυτὸν, πόσου ἄρα τυγχάνει τοῖς φίλοις ἄξιος ὢν, καὶ πειρᾶσθαι ὥς πλείστου ἄξιος εἶναι, ἵνα ἥτιον αὐτὸν οἱ φίλοι προδιδῶσιν· ἐγὼ γάρ τοι, ἔφη, πολλάκις ἀκούω τοῦ μὲν, ὅτι προῦδωκεν

αὐτὸν φίλος ἀνὴρ, τοῦ δέ, ὅτι μὲν ἀνθ' ἑαυτοῦ
μᾶλλον εἵλετο ἀνὴρ, ὃν φρενὸς φίλον εἶναι. (5) Τὰ
τοιαῦτα πάντα σκοπῶ, μὴ, ὥσπερ, ὅταν τις οἰκέτην
πονηρὸν πωλῇ καὶ ἀποδίδωται τοῦ εὐρόντος, οὕτω
καὶ τὸν πονηρὸν φίλον, ὅταν ἐξῇ τὸ πλεῖον τῆς ἀξί-
ας λαβεῖν, ἐπαγωγὸν ἢ προδίδωσθαι· τοὺς δὲ χρη-
στοὺς οὔτε οἰκέτας πάννυ τι πωλουμένους ὁρῶ, οὔτε
φίλους προδιδόμενους.

CAP. VI.

De amicis cum deligendis tum conciliandis.

Ἐδόκει δέ μοι καὶ εἰς τὸ δοκιμάζειν, φίλους
οἵποιους ἄξιον κταῖσθαι, φρενὸς τοιαύδε λέγων· Εἰ-
πέ μοι, ἔφη, ὦ Κριτόβουλε, εἰ θεοίμεθα φίλου ἀγα-
θοῦ, πῶς ἂν ἐπεχειροίημεν σκοπεῖν; ἄρα πρῶτον
μὲν ζητητέον, ὅστις ἄρχει γαστροῦ τε καὶ φιλοποσίας
καὶ λαγνείας καὶ ὕπνου καὶ ἀργίας; ὁ γὰρ ὑπὸ
τούτων κρατούμενος οὐτ' αὐτὸς ἐναντιῷ δύναται ἂν
οὔτε φίλῳ τὰ δέοντα πράττειν. Μὰ Δί', οὐ δῆτα,
ἔφη. Οὐκοῦν τοῦ μὲν ὑπὸ τούτων ἀρχομένου ἀφε-
κτέον δοκεῖ σοι εἶναι; Πάννυ μὲν οὖν, ἔφη. (2) Τί
γάρ; ἔφη; ὅστις δαπανηρὸς ὢν μὴ αὐτάρκης ἐστίν,
ἀλλ' αἰετῶν πλησίον δεῖται, καὶ λαμβάνων μὲν μὴ
δύναται ἀποδιδόναι, μὴ λαμβάνων δὲ τὸν μὴ δε-
δόντα μισεῖ, οὐ δοκεῖ σοι καὶ οὗτος χαλεπὸς φίλος

εἶναι; Πάνυ, ἔφη. Οὐκοῦν ἀφεκτέον καὶ τούτου;
 Ἀφεκτέον μέντοι, ἔφη. (3) Τί γάρ; ὅστις χρημα-
 τίζεσθαι μὲν δύναται, πολλῶν δὲ χρημάτων ἐπαθ-
 μεῖ, καὶ διὰ τοῦτο δυσξύμβολός ἐστι, καὶ λαμβάνων
 μὲν ἡδεται, ἀποδιδόναι δὲ οὐ βούλεται; Ἐμοὶ μὲν
 δοκεῖ, ἔφη, οὗτος εἶτι πονηρότερος ἐκείνου εἶναι.
 (4) Τί δέ; ὅστις θιὰ τὸν ἔρωτα τοῦ χρηματίζεσθαι
 μηδὲ πρὸς ἐν ἄλλο σχολὴν ποιεῖται, ἢ ὁπόθεν αὐ-
 τὸς κερδανεῖ; Ἀφεκτέον καὶ τούτου, ὥς ἐμοὶ δοκεῖ.
 ἀνωφελὲς γὰρ ἂν εἴη τῇ χρωμένῳ. Τί δέ; ὅστις
 στασιμότης τέ ἐστι καὶ θέλων πολλοὺς τοῖς φίλοις
 ἐχθροὺς παρέχει; Φευκτέον, νῆ Δία, καὶ τούτον.
 Εἰ δέ τις τούτων μὲν τῶν κακῶν μηδὲν ἔχει, εὖ δὲ
 πάσχων ἀνέχοιτο, μηδὲν φροντίζων τοῦ ἀντιευεργε-
 τεῖν; Ἀνωφελὲς ἂν εἴη καὶ οὗτος· ἀλλὰ ποῖον, ὦ
 Σώκρατες, ἐπιχειρήσομεν φίλον ποιεῖσθαι; (5) Οἶ-
 μαι μὲν, ὅς τ' ἀναντία τούτων, ἐγκρατὴς μὲν ἐστὶ
 τῶν διὰ τοῦ σώματος ἡδονῶν, εὖορκος δὲ καὶ εὖξύμ-
 βολος ὧν τυγχάνει, καὶ φιλόνεικος πρὸς τὸ μὴ ἐλ-
 λείπεσθαι εὖ ποιῶν τοὺς εὐεργετοῦντας ἑαυτὸν,
 ὥστε λυσιτελεῖν τοῖς χρωμένοις. (6) Πῶς οὖν ἂν
 ταῦτα δοκιμάσαιμεν, ὦ Σώκρατες, πρὸ τοῦ χρη-
 σθαι; Τοὺς μὲν ἀνδριαντοποιοὺς, ἔφη, δοκιμάζο-
 μεν, οὐ τοῖς λόγοις αὐτῶν τεκμαιρόμενοι, ἀλλ' ὅν
 ἂν ὁρῶμεν τοὺς πρόσθεν ἀνδριάντας καλῶς εἰργασ-
 μένον, τούτῳ πιστεύομεν καὶ τοὺς λοιποὺς εὖ ποιή-
 σειν. (7) Καὶ ἄνδρα δὴ λέγεις, ἔφη, ὅς ἂν τοὺς
 φίλους τοὺς πρόσθεν εὖ ποιῶν φαίνεται, δῆλον εἰ-

ναι καὶ τοὺς ὑστέρους· εὐεργετήσονται; Καὶ γὰρ ἵπποις, ἔφη, ὃν ἂν τοῖς πρόσθεν ὁρῶ καλῶς κεχρημένον, τοῦτον καὶ ἄλλοις οἶμαι καλῶς χρήσεσθαι. (8) Εἶεν, ἔφη· ὅς δ' ἂν ἡμῖν ἄξιος φιλίας δοκῇ εἶναι, πῶς χρὴ φίλον τοῦτον ποιῆσθαι; Πρῶτον μὲν, ἔφη, τὰ παρὰ τῶν θεῶν ἐπισκεπτέον, εἰ συμβουλεύουσιν αὐτὸν φίλον ποιῆσθαι. Τί οὖν; ἔφη, ὃν ἂν ἡμῖν δοκῇ, καὶ οἱ θεοὶ μὴ ἐναντιῶνται, ἔχεις εἰπεῖν, ὅπως οὗτος θηραιεὸς; (9) Μὰ Δί', ἔφη, οὐ κατὰ πόδας, ὥσπερ ὁ λαγὼς, οὐδ' ἀπάτη, ὥσπερ αἱ ὄρνιθες, οὐδέ βία, ὥσπερ οἱ ἐχθροί· ἄκοντα γὰρ φίλον ἐλεῖν ἐργῶδες· χαλεπὸν δὲ καὶ δήσαντα κατέχειν, ὥσπερ δοῦλον· ἐχθροὶ γὰρ μᾶλλον ἢ φίλοι γίνονται οἱ ταῦτα πάσχοντες. Φίλοι δὲ πῶς; ἔφη. (10) Εἶναι μὲν τινὰς φασιν ἐπιδᾶς, ἃς οἱ ἐπιστάμενοι ἐπάδοντες οἷς ἂν βούλωνται, φίλους ἑαυτοῖς ποιοῦνται· εἶναι δὲ καὶ φίλτρα, οἷς οἱ ἐπιστάμενοι πρὸς οὓς ἂν βούλωνται χρώμενοι, φιλοῦνται ὑπ' αὐτῶν. (11) Πόθεν οὖν, ἔφη, ταῦτα μάθοιμεν ἂν; Ἄ μὲν αἱ Σειρήνες ἐπῆδον τῷ Ὀδυσσεῖ, ἤκουσας Ὀμήρου, ὧν ἔστιν ἀρχὴ τοιάδε τις·

Διὺρ' ἄγε δὴ πολύαιν' Ὀδυσσεύ, μέγα κῦδος Ἀχαιῶν.

Ταύτην οὖν, ἔφη, τὴν ἐπιδὴν, ὃ Σώκρατες, καὶ τοῖς ἄλλοις ἀνθρώποις αἱ Σειρήνες ἐπάδουσαι κατεῖχον, ὥστε μὴ ἀπιέναι ἀπ' αὐτῶν τοὺς ἐπασθέντας; (12) Οὐκ· ἀλλὰ τοῖς ἐπ' ἀρετῇ φιλοτιμουμένοις οὕτως ἐπῆδον. Σχεδὸν τι λέγεις τοιαῦτα

χρῆναι ἐκάστω ἐπάδειν, οἷα μὴ νομιεῖ ἀκούων τὸν
 ἐπαινοῦντα καταγελῶντα λέγειν· οὕτω μὲν γὰρ
 ἐχθίων τ' ἂν εἴη, καὶ ἀπελαύνει τοὺς ἀνθρώπους
 ἀφ' ἑαυτοῦ, εἰ τὸν εἰδότα, ὅτι μικρός τε καὶ αἰσχρὸς
 καὶ ἀσθενὴς ἐστίν, ἐπαινοῖ λέγων, ὅτι καλὸς τε καὶ
 μέγας καὶ ἰσχυρὸς ἐστίν. Ἄλλας δέ τινας οἶσθα
 ἐπαφθᾶς; (13) Οὐκ· ἀλλ' ἤκουσα μὲν, ὅτι Περι-
 κλῆς πολλὰς ἐπίσταιτο, ἃς ἐπαθὼν τῇ πόλει ἐποίη-
 αὐτὴν φιλεῖν αὐτόν. Θεμιστοκλῆς δὲ πῶς ἐποίησε
 τὴν πόλιν φιλεῖν αὐτόν; Μὰ Δί' οὐκ ἐπαθὼν,
 ἀλλὰ περιάψας τι ἀγαθὸν αὐτῇ. (14) Δοκεῖς μοι
 λέγειν, ὦ Σώκρατες, ὥς, εἰ μέλλοιμεν ἀγαθὸν τινα
 κτήσεσθαι φίλον, αὐτοὺς ἡμᾶς ἀγαθοὺς δεῖ γενέ-
 σθαι [λέγειν τε καὶ πράττειν]. Σὺ δὲ ᾧ, ἔφη ὁ
 Σωκράτης, οἷόν τ' εἶναι πονηρὸν ὄντα χρηστοὺς φί-
 λους κτήσεσθαι; (15) Ἐώρων γὰρ, ἔφη ὁ Κρι-
 τόβουλος, ῥήτοράς τε φαύλους ἀγαθοῖς δημηγόροις
 φίλους ὄντας, καὶ στρατηγεῖν οὐχ ἱκανοὺς πάνυ
 στρατηγικοῖς ἀνδράσιν ἐταίρους. (16) Ἄρ' οὐν,
 ἔφη, καὶ, περὶ οὗ διαλεγόμεθα, οἶσθ' ἄ τινας, οἱ
 ἀνωφελεῖς ὄντες ὠφελίμους δύνανται φίλους ποιῆ-
 σθαι; Μὰ Δί', σὺ δῆτ', ἔφη· ἀλλ' εἰ ἀδύνατόν
 ἐστὶ, πονηρὸν ὄντα καλοὺς καὶ ἀγαθοὺς φίλους κτή-
 σασθαι, ἐκείνο ἤδη λέγε μοι, εἰ ἔστιν, αὐτὸν καλὸν
 καὶ ἀγαθὸν γενόμενον, ἐξ ἐτοίμου τοῖς καλοῖς καὶ ἀγα-
 θοῖς φίλον εἶναι. (17) Ἡ ταραττει σε, ὦ Κριτό-
 βουλε, ὅτι πολλάκις ἀνδρας καὶ καλὰ πράττοντας
 καὶ τῶν αἰσχυρῶν ἀπεχομένους ὄρας, ἀντὶ τοῦ φί-

λους εἶναι στασιάζοντας ἀλλήλοις, καὶ χαλεπώτερον
 χρωμένους τῶν μηδενὸς ἀξίων ἀνθρώπων; (18)
 Καὶ οὐ μόνον γ', ἔφη ὁ Κριτόβουλος, οἱ ἰδιῶται
 τοῦτο ποιῶσιν, ἀλλὰ καὶ πόλεις αἱ τῶν τε καλῶν
 μάλιστα ἐπιμελούμεναι, καὶ τὰ αἰσχροῦ ἥκιστα προ-
 σιέμεναι, πολλάκις πολεμικῶς ἔχουσι πρὸς ἀλλήλας.
 (19) Ἄ λογιζόμενος, πάννυ ἀθύμως ἔχω πρὸς τὴν
 τῶν φίλων κτῆσιν· οὔτε γὰρ τοὺς πονηροὺς ὁρῶ
 φίλους ἀλλήλοις δυναμένους εἶναι· πῶς γὰρ ἂν ἡ
 ἀχάριστοι ἢ ἀμελεῖς ἢ πλεονέκται ἢ ἄπιστοι ἢ ἀκρα-
 ταῖς ἄνθρωποι δύναιντο φίλοι γενέσθαι; Οἱ μὲν
 οὖν πονηροὶ πάντως ἔμοιγε δοκοῦσιν ἀλλήλοις ἐχ-
 θροὶ μᾶλλον ἢ φίλοι πεφυκέναι. (20) Ἀλλὰ μὴν,
 ὥσπερ σὺ λέγεις, οὐδ' ἂν τοῖς χρηστοῖς οἱ πονηροὶ
 ποτε συναρμόσειαν εἰς φιλίαν· πῶς γὰρ οἱ τὰ πονη-
 ρὰ ποιῶντες τοῖς τὰ τοιαῦτα μισοῦσι φίλοι γένοιντ'
 ἂν; Εἰ δέ θη καὶ οἱ ἀρετὴν ἀσκοῦντες στασιάζου-
 σί τε περὶ τοῦ πρωτεύειν ἐν ταῖς πόλεσι, καὶ φθο-
 νοῦντες ἑαυτοῖς μισοῦσαν ἀλλήλους, τίνας ἔτι φίλοι
 ἔσονται, καὶ ἐν τίσιν ἀνθρώποις εὖνοια καὶ πίστις
 ἔσται; (21) Ἀλλ' ἔχει μὲν, ἔφη ὁ Σωκράτης, ποι-
 κίλως πως ταῦτα, ὦ Κριτόβουλε· φύσει γὰρ ἔχου-
 σιν οἱ ἄνθρωποι τὰ μὲν, φιλικά· δέονται τε γὰρ
 ἀλλήλων, καὶ ἐλεοῦσι, καὶ συνεργοῦντες ὠφελοῦσι,
 καὶ τοῦτο συνιέντες χάριν ἔχουσιν ἀλλήλοις· τὰ δέ,
 πολεμικά· τὰ τε γὰρ αὐτὰ καλὰ καὶ ἡδέα νομίζον-
 τες ὑπὲρ τούτων μάχονται, καὶ διχογνωμονοῦντες
 ἐναντιοῦνται· πολεμικὸν δέ καὶ ἔρις καὶ ὀργή· καὶ

δυσμενές μὲν ὁ τοῦ πλεονεκτεῖν ἔρως, μισητὸν δὲ ὁ
 φθόνος. (22) Ἀλλ' ὁμως διὰ τούτων πάντων ἡ
 φιλία διαδυομένη συνάπτει τοὺς καλοὺς τε καὶ ἀγα-
 θούς· διὰ γὰρ τὴν ἀρετὴν αἰροῦνται μὲν ἄνευ πό-
 νου τὰ μέτρια κεκτήσθαι μᾶλλον, ἢ διὰ πολέμου
 πάντων κυριεύειν· καὶ δύνανται πεινώντες καὶ δι-
 ψκῶντες ἀλύπως σίτου καὶ ποιοῦ κοινωνεῖν, καὶ τοῖς
 τῶν ὡραίων ἀφροδισίοις ἡδόμενοι ἐγκαρτερεῖν, ὥστε
 μὴ λυπεῖν, οὓς μὴ προσήκει· (23) δύνανται δὲ
 καὶ χρημάτων οὐ μόνον, τοῦ πλεονεκτεῖν ἀπεχόμε-
 νοι, νομίμως κοινωνεῖν, ἀλλὰ καὶ ἐπαρκεῖν ἀλλή-
 λους· δύνανται δὲ καὶ τὴν ἔριν οὐ μόνον ἀλύπως
 ἀλλὰ καὶ συμφερόντως ἀλλήλοις διατίθεσθαι, καὶ
 τὴν ὀργὴν κωλύειν εἰς τὸ μεταμελησόμενον προῖε-
 ναι· τὸν δὲ φθόνον παντάπασιν ἀφαιροῦσι, τὰ μὲν
 ἑαυτῶν ἀγαθὰ τοῖς φίλοις οἰκεῖα παρέχοντες, τὰ δὲ
 τῶν φίλων, ἑαυτῶν νομίζοντες. (24) Ὡς οὖν οὐκ
 εἰκὸς τοὺς καλοὺς τε καὶ ἀγαθοὺς καὶ τῶν πολιτικῶν
 τιμῶν μὴ μόνον ἀβλαβεῖς ἀλλὰ καὶ ὠφελίμους ἀλ-
 λήλοις κοινωνοὺς εἶναι; οἱ μὲν γὰρ ἐπιθυμοῦντες
 ἐν ταῖς πόλεσι τιμᾶσθαι τε καὶ ἄρχειν, ἵνα ἐξουσίαν
 ἔχωσι χρήματά τε κλέπτειν καὶ ἀνθρώπους βιάζε-
 σθαι καὶ ἡδυνάθεῖν, ἄδικοί τε καὶ πονηροὶ ἂν εἶεν
 καὶ ἀδύνατοι ἄλλῃ συναρμόσαι. (25) Εἰ δέ τις ἐν
 πόλει τιμᾶσθαι βουλόμενος, ὅπως αὐτός τε μὴ ἀδε-
 κῆται, καὶ τοῖς φίλοις τὰ δίκαια βοηθεῖν δύνῃται,
 καὶ ἄρξας ἀγαθὸν τι ποιεῖν τὴν πατρίδα πειράται,
 διὰ τί ὁ τοιοῦτος ἄλλῃ τοιούτῳ οὐκ ἂν δύναίτο συν-

αρμόσαι; πότερον τοὺς φίλους ὠφελεῖν μετὰ τῶν καλῶν καγαθῶν ἢ τιον δυνήσεται; ἢ τὴν πόλιν εὐεργετῆν ἀδυνατώτερος ἔσται, καλοὺς τε καγαθοὺς ἔχων συνεργοὺς; (26) Ἀλλὰ καὶ ἐν τοῖς γυμνασίοις ἀγῶσι δῆλόν ἐστιν, ὅτι, εἰ ἐξῇν τοῖς κρατίστοις συνθεμένους ἐπὶ τοὺς χεῖρους ἵέναι, πάντας ἂν τοὺς ἀγῶνας οὗτοι ἐνίκων, καὶ πάντα τὰ ἀθλα οὗτοι ἐλάμβανον. Ἐπεὶ οὖν ἐκεῖ μὲν οὐκ ἔωσι τοῦτο ποιεῖν, ἐν δὲ τοῖς πολιτικοῖς, ἐν οἷς οἱ καλοὶ καγαθοὶ κρατισταύουσιν, οὐδεὶς κωλύει, μεθ' οὗ ἂν τις βούληται, τὴν πόλιν εὐεργετῆν· πῶς οὖν οὐ λυσίτελεῖ τοὺς βελτίστους φίλους κτησάμενον πολιτεύεσθαι, τούτοις κοινωνοῖς καὶ συνεργοῖς τῶν πράξεων μάλλον ἢ ἀνταγωνισταῖς χρώμενον; (27) Ἀλλὰ μὴν κακεῖνο δῆλον, ὅτι, καὶ πολέμῃ τις τανί, συμμαχῶν δεήσεται, καὶ τούτων πλείονων, ἢ ἂν καλοῖς καγαθοῖς ἀντιτάττηται· καὶ μὴν οἱ συμμαχεῖν ἐθέλοντες εὖ ποιητέοι, ἵνα θέλωσι προθυμεῖσθαι· πολὺ δὲ κρεῖττον τοὺς βελτίστους ἐλάττονας εὖ ποιεῖν, ἢ τοὺς χείρονας πλείονας ὄντας· οἱ γὰρ πονηροὶ πολὺ πλείονων εὐεργεσιῶν ἢ οἱ χρηστοὶ δέονται. (28) Ἀλλὰ θαρρόων, ἔφη, ὦ Κριόβουλε, πειρωῖ ἀγαθὸς γέγενεσθαι, καὶ τοιοῦτος γηγόμενος θηρᾶν ἐπιχείρει τοὺς καλοὺς τε καγαθοὺς· ἴσως δ' ἂν τί σοι καγῶ συλλαβεῖν εἰς τὴν τῶν καλῶν τε καγαθῶν θήραν ἔχοιμι, διὰ τὸ ἐρωτικὸς εἶναι· δεινῶς γάρ, ὧν ἂν ἐπιδυμήσω ἀνθρώπων, ὅλος ὥρμημαι ἐπὶ τὸ φιλῶν τε αὐτοὺς ἀντιφιλεῖσθαι ὑπ' αὐτῶν, καὶ πο-

θῶν ἀντιποθεῖσθαι, καὶ ἐπιθυμῶν ξυνεῖναι καὶ ἀν-
τεπιθυμεῖσθαι τῆς ξυνουσίας. (29) Ὅρῳ δὲ καὶ
σοὶ τούτων δεῖσθαι, ὅταν ἐπιθυμήσης φίλῳ πρὸς τι-
νας ποιεῖσθαι. Μὴ σὺ οὖν ἀποκρύπτου με, οἷς ἂν
βούλοιο φίλος γενέσθαι· διὰ γὰρ τὸ ἐπιμαλεῖσθαι
τοῦ ἀρέσαι τῷ ἀρέσκοντί μοι, οὐκ ἀπείρως οἶμαι
ἔχειν πρὸς θήραν ἀνθρώπων. (30) Καὶ ὁ Κριτό-
βουλος ἔφη· Καὶ μὴν, ὦ Σώκρατες, τούτων ἐγὼ τῶν
μαθημάτων πάσαι ἐπιθυμῶ, ἄλλως τε καὶ εἰ ἔξαρ-
κέσει μοι ἡ αὐτὴ ἐπιστήμη ἐπὶ τοὺς ἀγαθοὺς τὰς
ψυχὰς καὶ ἐπὶ τοὺς καλοὺς τὰ σώματα. (31) Καὶ
ὁ Σωκράτης ἔφη· Ἀλλ', ὦ Κριτόβουλε, οὐκ ἔνεσ-
τιν ἐν τῇ ἐμῇ ἐπιστήμῃ τὸ τὰς χεῖρας προσφέροντα
ποιεῖν ὑπομένειν τοὺς καλοὺς· πέπυσμαι δὲ καὶ
ἀπὸ τῆς Σκύλλης διὰ τοῦτο φεύγειν τοὺς ἀνθρώ-
πους, ὅτι τὰς χεῖρας αὐτοῖς προσέφερε· τὰς δὲ γὰρ
Σειρήνας, ὅτι τὰς χεῖρας οὐδενὶ προσέφερον, ἀλλὰ
πᾶσι πόρρωθεν ἐπῆδον, πάντας φαοῖν ὑπομένειν,
καὶ ἀκούοντας αὐτῶν κηλεῖσθαι. (32) Καὶ ὁ Κρι-
τόβουλος ἔφη· Ὡς οὐ προσοίσεις τὰς χεῖρας, εἴ
τι ἔχεις ἀγαθὸν εἰς φίλων κτῆσιν, δίδασκε. Οὐδὲ
τὸ στόμα οὖν, ἔφη ὁ Σωκράτης, πρὸς τὸ στόμα
προοίσεις; Θάρρει, ἔφη ὁ Κριτόβουλος· οὐδὲ
γὰρ τὸ στόμα προσοίσω οὐδενὶ, ἐὰν μὴ καλὸς ᾖ.
Εὐθύς, ἔφη, σὺ γε, ὦ Κριτόβουλε, τὸνναντίον τοῦ
συμφέροντος εἴρηκας· οἱ μὲν γὰρ καλοὶ τὰ τοιαῦτα
οὐχ ὑπομένουσιν· οἱ δὲ αἰσχροὶ καὶ ἡδέως προσίεν-
ται, νομίζοντες διὰ τὴν ψυχὴν καλοὶ καλεῖσθαι.

(33) Καὶ ὁ Κριτόβουλος ἔφη· Ὡς τοὺς μὲν καλοὺς φιλήσοντός μου, τοὺς δ' ἀγαθοὺς καταφιλήσοντος, θαρρῶν διδάσκει τῶν φίλων τὰ θηρατικά. Καὶ ὁ Σωκράτης ἔφη· Ὅτιαν οὖν, ὦ Κριτόβουλε, φίλος τανὶ βούλῃ γενέσθαι, ἐάσεις με κατεπειν σου πρὸς αὐτόν, ὅτι ἄγασαί τε αὐτοῦ, καὶ ἐπιθυμεῖς φίλος αὐτοῦ εἶναι; Κατηγόρει, ἔφη ὁ Κριτόβουλος· οὐδένα γὰρ οἶδα μισοῦντα τοὺς ἐπανουντίας. (34) Ἐὰν δέ σου προσκατηγορήσω, ἔφη, ὅτι διὰ τὸ ἀγαθὸν αὐτοῦ καὶ εὐνοϊκῶς ἔχεις πρὸς αὐτόν, ἄρα μὴ διαβάλλεσθαι δόξεις ὑπ' ἐμοῦ; Ἀλλὰ καὶ αὐτῷ μοι, ἔφη, ἐγγίγνεται εὖνοια πρὸς οὓς ἂν ὑπολάβω εὐνοϊκῶς ἔχειν πρὸς ἐμέ. (35) Ταῦτα μὲν δὴ, ἔφη ὁ Σωκράτης, ἐξέσται μοι λέγειν περὶ σοῦ πρὸς οὓς ἂν βούλῃ φίλους ποιήσασθαι· ἔὰν δέ μοι ἔτι ἐξουσίαν θῆς λέγειν περὶ σοῦ, ὅτι ἐπιμελής τε τῶν φίλων εἶ, καὶ οὐδενὶ οὕτω χαίρεις, ὥς φίλοις ἀγαθοῖς, καὶ ἐπὶ τε τοῖς καλοῖς ἔργοις τῶν φίλων ἀγάλλῃ οὐχ ἥτιον ἢ ἐπὶ τοῖς ἐαυτοῦ, καὶ ἐπὶ τοῖς ἀγαθοῖς τῶν φίλων χαίρεις οὐδὲν ἥτιον ἢ ἐπὶ τοῖς ἐαυτοῦ, ὅπως τε ταῦτα γίγνηται τοῖς φίλοις, οὐκ ἀποκάμνεις μηχανώμενος, καὶ ὅτι ἔγνωκας, ἀνδρὸς ἀρετὴν εἶναι, νικᾶν τοὺς μὲν φίλους εὖ ποιοῦντα, τοὺς δὲ ἐχθροὺς κακῶς· πάννυ ἂν οἶμαί σοι ἐπιτήδειον εἶναι με σύνθηρον τῶν ἀγαθῶν φίλων. (36) Τί οὖν, ἔφη ὁ Κριτόβουλος, ἐμοὶ τοῦτο λέγεις, ὥσπερ οὐκ ἐπὶ σοὶ ὄν, ὃ τι ἂν βούλῃ, περὶ ἐμοῦ λέγειν; Μὰ Δί', οὐχ, ὥς ποιεῖ ἐγὼ Ἀσπασίας ἤκουσα· ἔφη γὰρ, τὰς ἀγαθὰς

προμνηστρίδας, μετὰ μὲν ἀληθείας τὰγαθὰ διαγγε-
 λούσας, δεινὰς εἶναι συνάγειν ἀνθρώπους εἰς κηδεί-
 αν, ψευδομένας δ' οὐκ ὠφελεῖν ἐπαινούσας· τοὺς
 γὰρ ἐξαπατηθέντας ἅμα μισεῖν ἀλλήλους τε καὶ τὴν
 προμνησαμένην· ἃ δὴ καὶ ἐγὼ πεισθεὶς ὀρθῶς ἔχειν,
 ἤγοῦμαι οὐκ ἐξεῖναι μοι περὶ σοῦ λέγειν ἐπαινοῦντι
 οὐδέν, ὅ τι ἂν μὴ ἀληθεύω. (37) Σὺ μὲν ἄρα,
 ἔφη ὁ Κριτόβουλος, τοιοῦτός μοι φίλος εἶ, ὥς Σώ-
 κρατες, οἷός, ἂν μὲν τι αὐτὸς ἔχω ἐπιτήδειον εἰς τὸ
 φίλους κτήσασθαι, συλλαμβάνεω μοι· εἰ δέ μὴ, οὐκ
 ἂν ἐθέλοις πλάσας τι εἰπεῖν ἐπὶ τῇ ἐμῇ ὠφελείᾳ.
 Πότερα δ' ἂν, ἔφη ὁ Σωκράτης, ὥς Κριτόβουλε, δο-
 κῶ σοι μᾶλλον ὠφελεῖν ἂν σε τὰ ψευδῇ ἐπαινῶν, ἢ
 παιῶν πειρᾶσθαι σε ἀγαθὸν ἄνδρα γενέσθαι; (38)
 Εἰ δέ μὴ φανερόν οὕτω σοι, ἐκ τῶνδε σκέψαι· εἰ
 γάρ σε, βουλόμενος φίλον ποιῆσαι ναυκλήρων ψευ-
 δόμενος ἐπαινοῖν, φάσκων ἀγαθὸν εἶναι κυβερνή-
 την, ὁ δέ μοι πεισθεὶς ἐπιτρέψειέ σοι τὴν ναῦν μὴ
 ἐπισταμένῳ κυβερνᾶν, ἔχεις τινὰ ἐλπίδα, μὴ ἂν
 σαυτὸν τε καὶ τὴν ναῦν ἀπολέσαι; ἢ εἴ σοι πείσαι-
 μι κοινῇ τὴν πόλιν ψευδόμενος, ὥς ὄντι στρατηγε-
 κῷ τε καὶ δικαστικῷ καὶ πολιτικῷ ἑαυτὴν ἐπιτρέψαι,
 τί ἂν οἶε σαυτὸν καὶ τὴν πόλιν ὑπὸ σοῦ παθεῖν; ἢ
 εἴ τινος ἰδίᾳ τῶν πολιτῶν πείσαιμι ψευδόμενος, ὥς
 ὄντι οἰκονομικῷ τε καὶ ἐπιμελεῖ τὰ ἑαυτῶν ἐπι-
 τρέψαι, ἅρ' οὐκ ἂν, πείραν δίδους, ἅμα τε βλαβε-
 ρὸς εἴης, καὶ καταγέλαστος φαίνοιο; (39) Ἀλλὰ
 συντομοσιότης τε καὶ ἀσφαλεσιότης καὶ καλλίστη ὁδός,

ὦ Κριτόβουλε, ὅ τι ἂν βούλη δοκεῖν ἀγαθὸς εἶναι, τοῦτο καὶ γενέσθαι ἀγαθὸν πειράσθαι. Ὅσαι δ' ἐν ἀνθρώποις ἀρεταὶ λέγονται, σκοπούμενος εὐρήσεις πάσας μαθήσει τε καὶ μελέτη αὐξανόμενας. Ἐγὼ μὲν οὖν, ὦ Κριτόβουλε, οὕτως οἶμαι δεῖν θηρᾶν ἡμᾶς· εἰ δὲ σὺ πως ἄλλως γιγνώσκεις, δίδασκε. Καὶ ὁ Κριτόβουλος, Ἀλλ' αἰσχυνοίμην ἂν, ἔφη, ὦ Σώκρατες, ἀντιλέγων τούτοις· οὔτε γὰρ καλὰ οὔτε ἀληθῆ λέγοιμ' ἂν.

CAP. VII.

Quomodo amicorum inopias et angustias occurrere debeamus et consilio et opera, docetur dehinc usque ad finem libri; hoc vero capite exemplo colloquii cum Aristarcho habiti.

Καὶ μὴν τὰς ἀπορίας γε τῶν φίλων τὰς μὲν δι' ἄγνοιαν ἐπειράτο γνώμῃ ἀκείσθαι, τὰς δὲ δι' ἔνδεαν, διδάσκων κατὰ δύναμιν ἀλλήλοις ἐπαρκεῖν· ἐρῶ δὲ καὶ ἐν τούτοις ἃ σύννοια αὐτῶν. Ἀρίσταρχον γάρ ποτε ὄρῶν σκυθρωπῶς ἔχοντα, Ἔοικας, ἔφη, ὦ Ἀρίσταρχε, βαρέως φέρειν τι· χρηρὲ δὲ τοῦ βάρους μεταδιδόναι τοῖς φίλοις· ἴσως γὰρ ἂν τί σε καὶ ἡμεῖς κουφίσαιμεν. (2) Καὶ ὁ Ἀρίσταρχος, Ἀλλὰ μὴν, ἔφη, ὦ Σώκρατες, ἐν πολλῇ γε εἰμὶ ἀπορία· ἐπεὶ γὰρ ἐστασίασεν ἡ πόλις πολλῶν φυγόντων εἰς τὸν Πειραιᾶ, συνεληλύθασεν ὥς ἐμὲ καταλελειμμέναι ἀδελφαί τε καὶ ἀδελφιδαῖ καὶ ἀνεψιαὶ τοσαῦται, ὥστ' εἶναι ἐν τῇ οἰκίᾳ τεσσαρασκαί-

δεκα τοὺς ἐλευθέρους · λαμβάνομεν δὲ οὔτε ἐκ τῆς γῆς οὐδέν · οἱ γὰρ ἐναντίοι κρατοῦσιν αὐτῆς · οὔτε ἀπὸ τῶν οἰκιῶν · ὀλιγανθρωπία γὰρ ἐν τῇ ἄστει γέγονε · τὰ ἐπιπλα δὲ οὐδεὶς ὠνεῖται, οὐδὲ δανείσασθαι οὐδαμῶθεν ἐστὶν ἀργύριον, ἀλλὰ πρότερον ἂν τίς μοι δοκεῖ ἐν τῇ ὁδῷ ζητῶν εὑρεῖν, ἢ δανειζόμενος λαβεῖν. Χαλεπὸν μὲν οὖν ἐστίν, ὥ Σώκρατες, τοὺς οἰκείους περιορᾶν ἀπολλυμένους, ἀδύνατον δὲ τοσούτους τρέφειν ἐν τοιούτοις πράγμασιν.

(3) Ἀκούσας οὖν ταῦτα ὁ Σωκράτης, Τί ποτέ ἐστιν, ἔφη, ὅτι ὁ Κεράμων μὲν πολλοὺς τρέφων, οὐ μόνον ἑαυτῷ τε καὶ τούτοις τὰ ἐπιτηδεῖα δύναται παρέχειν, ἀλλὰ καὶ περιποιεῖται τσαῦτα, ὥστε καὶ πλουτεῖν · σὺ δὲ πολλοὺς τρέφων δέδοικας, μὴ δὲ ἔνδειαν τῶν ἐπιτηδεύων ἅπαντες ἀπόλησθε; "Οτι νῆ Δί', ἔφη, ὁ μὲν δούλους τρέφει, ἐγὼ δὲ ἐλευθέρους.

(4) Καὶ πότερον, ἔφη, τοὺς παρὰ σοὶ ἐλευθέρους οἷε βελτίους εἶναι ἢ τοὺς παρὰ Κεράμωνι δούλους; Ἐγὼ μὲν οἶμαι, ἔφη, τοὺς παρὰ ἐμοὶ ἐλευθέρους. Οὐκοῦν, ἔφη, αἰσχρὸν τὸν μὲν ἀπὸ τῶν πονηροτέρων εὐπορεῖν, σὲ δὲ πολλῶν βελτίους ἔχοντα ἐν ἀπορίαις εἶναι; Νῆ Δί', ἔφη · ὁ μὲν γὰρ τεχνίτας τρέφει, ἐγὼ δὲ ἐλευθερίως πεπαιδευμένους. (5)

Ἄρ' οὖν, ἔφη, τεχνῖται εἶσιν οἱ χρήσιμόν τι ποιεῖν ἐπιστάμενοι; Μάλιστα γ', ἔφη. Οὐκοῦν χρήσιμά γ' ἄλφειτα; Σφόδρα γε. Τί δ' ἄρτοι; Οὐδὲν ἥτιον. Τί γάρ; ἔφη, ἱμάτιά τε ἀνδρεῖα καὶ γυναικεῖα, καὶ χιτωνίσκοι καὶ χλαμύδες καὶ ἐξωμέ-

δες; Σφόδρα γ', ἔφη, καὶ πάντα ταῦτα χρήσιμα. Ἐπειτα, ἔφη, οἱ παρὰ σοὶ τούτων οὐδὲν ἐπίστανται ποιεῖν; Πάντα μὲν οὖν, ὡς ἐγῶμαι. (6) Εἰτ' οὐκ οἶσθα, ὅτι ἀφ' ἐνὸς μὲν τούτων, ἀλφιτοποιΐας, Ναυσικύδης οὐ μόνον ἑαυτὸν τε καὶ τοὺς οἰκέτας τρέφει, ἀλλὰ πρὸς τούτοις καὶ ὕς πολλὰς καὶ βοῦς, καὶ περιποιεῖται τσαῦτα, ὥστε καὶ τῇ πόλει πολλάκις λειτουργεῖν· ἀπὸ δὲ ἀρτοποιΐας Κύρηβος τὴν τε οἰκίαν πᾶσαν διατρέφει, καὶ ζῇ δαψιλῶς; Δημέας δὲ ὁ Κολυτιεύς ἀπὸ χλαμυδουργίας· Μένων δ' ἀπὸ χλανιδοποιΐας· Μεγαρέων δὲ οἱ πλείστοι, ἔφη, ἀπὸ ἐξωμιδοποιΐας διατρέφονται; Νῆ Δί', ἔφη· οὗτοι μὲν γὰρ ὠνούμενοι βαρβάρους ἀνθρώπους ἔχουσιν, ὥστε ἀναγκάζειν ἐργάζεσθαι, ἃ καλῶς ἔχει· ἐγὼ δ' ἐλευθέρους τε καὶ συγγενεῖς. (7) Ἐπειτ', ἔφη, ὅτι ἐλεύθεροι τ' εἶσὶ καὶ συγγενεῖς σοι, οἷε χρῆναι αὐτοὺς μηδὲν ἄλλο ποιεῖν, ἢ ἐσθίειν καὶ καθεύδειν; πότερον καὶ τῶν ἄλλων ἐλευθέρων τοὺς οὕτω ζῶντας ἄμεινον διάγοντας ὀρᾶς, καὶ μᾶλλον εὐδαιμονίζεις ἢ τοὺς, ἃ ἐπίστανται χρήσιμα πρὸς τὸν βίον, τούτων ἐπιμελομένους; ἢ τὴν μὲν ἀργίαν καὶ τὴν ἀμέλειαν αἰσθάνῃ τοῖς ἀνθρώποις πρὸς τε τὸ μαθεῖν, ἃ προσήκει ἐπίστασθαι, καὶ πρὸς τὸ μνημονεύειν, ἃ ἂν μάθῃσι, καὶ πρὸς τὸ ὑγιαίνειν τε καὶ ἰσχύειν τοῖς σώμασι, καὶ πρὸς τὸ κτήσασθαι τε καὶ σῶζειν τὰ χρήσιμα πρὸς τὸν βίον ὠφέλιμα ὄντα, τὴν δὲ ἐργασίαν καὶ τὴν ἐπιμέλειαν οὐδὲν χρήσιμα; (8) Ἐμαθον δὲ, ἃ φῆς αὐτὰς ἐπίστα-

σθαι, πότερον ὥς οὔτε χρήσιμα ὄντα πρὸς τὸν βίον, οὔτε ποιήσουςαι αὐτῶν οὐδέν, ἢ τὸναντίον, ὥς καὶ ἐπιμεληθῆσόμεναι τούτων, καὶ ὠφεληθῆσόμεναι ἀπ' αὐτῶν; ποτέρως γὰρ ἂν μᾶλλον ἄνθρωποι σωφρονοῖεν, ἀργοῦντες, ἢ τῶν χρησίμων ἐπιμελούμενοι; ποτέρως δ' ἂν δικαιώτεροι εἶεν, εἰ ἐργάζονται, ἢ εἰ ἀργοῦντες βουλευόμενοι περὶ τῶν ἐπιτηδείων; (9) Ἀλλὰ καὶ νῦν μὲν, ὥς ἐγὼ οἶμαι, οὔτε σὺ ἐκείνας φιλεῖς, οὔτε ἐκείναι σέ· σὺ μὲν ἡγούμενος αὐτὰς ἐπιζημίους εἶναι σεαυτῷ, ἐκείναι δὲ σέ ὀργῶσαι ἀχθόμενον ἐφ' ἑαυταῖς· ἐκ δὲ τούτων κίνδυνος, μείζω τε ἀπέχθειαν γέγνεσθαι, καὶ τὴν προγεγονυῖαν χάριν μειοῦσθαι. Ἐὰν δὲ προστατήσης ὅπως ἐνεργοὶ ᾖσι, σὺ μὲν ἐκείνας φιλήσεις, ὀργῶν ὠφελίμους σεαυτῷ οὔσας· ἐκείναι δὲ σέ ἀγαπήσουσιν, αἰσθόμενα χαίροντά σε αὐταῖς· τῶν δὲ προγεγονυῖων εὐεργεσιῶν ἡδίων μεμνημένοι, τὴν ἀπ' ἐκείνων χάριν αὐξήσετε, καὶ ἐκ τούτων φιλικώτερόν τε καὶ οἰκειώτερον ἀλλήλοις ἔξετε. (10) Εἰ μὲν τοίνυν αἰσχρόν τι ἔμελλον ἐργάσασθαι, θάνατον ἀντ' αὐτοῦ προαιρετέον ἦν· νῦν δὲ, ἃ μὲν δοκεῖ κάλλιστα καὶ πρεπωδέστατα γυναιξὶν εἶναι, ἐπίστανται, ὥς ἔοικε· πάντες δὲ ἃ ἐπίστανται, ῥᾶστά τε καὶ τάχιστα καὶ κάλλιστα καὶ ἡδιστα ἐργάζονται. Μὴ οὖν ὄκνει, ἔφη, ταῦτα εἰσηγεῖσθαι αὐταῖς, ἃ σοί τε λυσιτελήσει καὶ ἐκείναις· καὶ, ὥς εἰκὸς, ἡδέως ὑπακούονται. (11) Ἀλλὰ, νῆ τοὺς θεοὺς, ἔφη ὁ Ἀρίσταρχος, οὕτω μοι δοκεῖς καλῶς λέγειν, ὦ Σώκρατες, ὥστε πρόσθεν μὲν οὐ προσιέμην δανείσα-

σθαι, εἰδὼς ὅτι, ἀναλώσας ὅ τι ἂν λάβω, οὐχ ἔξω ἀποδοῦναι· νῦν δέ μοι δοκῶ εἰς ἔργων ἀφορμὴν ὑπομένειν αὐτὸ ποιῆσαι.

(12) Ἐκ τούτων δὲ ἐπορίσθη μὲν ἀφορμή, ἐωνήθη δὲ ἔρια· καὶ ἐργαζόμεναι μὲν ἡρίσιων, ἐργασάμεναι δὲ ἐδοίπνου, ἰλαραὶ δὲ ἀντὶ σκυθρωπῶν ἦσαν, καὶ ἀντὶ ὑφορωμένων ἑαυτὰς ἡδέως ἀλλήλας ἐώρων· καὶ αἱ μὲν ὡς κηδεμόνα ἐφίλουν, ὁ δὲ ὡς ὠφελίμους ἡγάπα. Τέλος δὲ ἐλθὼν πρὸς τὸν Σωκράτην, χαίρων διαγεῖτο ταῦτά τε, καὶ ὅτι αἰτιῶνται αὐτὸν μόνον τῶν ἐν τῇ οἰκίᾳ ἄγρὸν ἐσθίειν. (13) Καὶ ὁ Σωκράτης ἔφη· Εἴτα οὐ λέγεις αὐταῖς τὸν τοῦ κυνὸς λόγον; φασὶ γάρ, ὅτε φωνήεντα ἦν τὰ ζῶα, τὴν οἶν πρὸς τὸν δεσπότην εἰπεῖν· θαυμασιὸν ποιεῖς, ὅς ἡμῖν μὲν ταῖς καὶ ἔριά σοι καὶ ἄρνας καὶ τυρὸν παρεχούσαις οὐδὲν δίδως, ὅ τι ἂν μὴ ἐκ τῆς γῆς λάβωμεν· τῇ δὲ κυνὶ, ὅς οὐδὲν τοιοῦτόν σοι παρέχει, μεταδίδως σὺπερ αὐτὸς ἔχεις αἶτον. (14) Τὸν κύνα σὺν ἀκούσαντα εἰπεῖν· Ναὶ μὰ Δία· ἐγὼ γάρ εἰμι ὁ καὶ ὑμᾶς αὐτὰς σώζων, ὥστε μήτε ὑπὲρ ἀνθρώπων κλέπτεσθαι, μήτε ὑπὸ λύκων ἀρπάζεσθαι· ἐπεὶ ὑμεῖς γε, εἰ μὴ ἐγὼ προφυλάττοιμι ὑμᾶς, οὐδ' ἂν νέμεσθαι δύναισθε, φοβούμεναι μὴ ἀπόλησθε. Οὕτω δὴ λέγεται καὶ τὰ πρόβατα συγχωρῆσαι, τὸν κύνα προτιμᾶσθαι. Καὶ σὺ σὺν ἐκείναις λέγε, ὅτι ἀντὶ κυνὸς εἴ φύλαξ καὶ ἐπιμελητὴς, καὶ διὰ σέ οὐδ' ὑφ' ἐνός ἀδικούμεναι ἀσφαλῶς τε καὶ ἡδέως ἐργαζόμεναι ζῶσιν.

CAP. VIII.

Eutherum mercede operam locantem ad convenientius vitae genus eligendum hortatur.

Ἄλλον δ' ποτε ἀρχαῖον ἐταῖρον διὰ χρόνου ἰδὼν, Πόθεν, ἔφη, Εὐθύρη, φαίνῃ; Ὑπὸ μὲν τὴν κατάλυσιν τοῦ πολέμου, ἔφη, ὦ Σώκρατες, ἐκ τῆς ἀλοδημίας, νυνὶ μέντοι αὐτόθεν· ἐπειδὴ γὰρ ἀφηρέθημεν τὰ ἐν τῇ ὑπερορίᾳ κτήματα, ἐν δὲ τῇ Ἀττικῇ ὁ πατήρ μοι οὐδὲν κατέλιπεν, ἀναγκάζομαι νῦν ἐπιδημήσας τῷ σώματι ἐργαζόμενος τὰ ἐπιτήδεια πορίζεσθαι· δοκεῖ δέ μοι τοῦτο κρεῖττον εἶναι, ἢ δεῖσθαι τινος ἀνθρώπων, ἄλλως τε καὶ μηδὲν ἔχοντα, ἐφ' ὅτῳ ἂν δανειζοίμην. (2) Καὶ πόσον χρόνον οἶε σοι, ἔφη, τὸ σῶμα ἱκανὸν εἶναι μισθοῦ [τὰ ἐπιτήδεια] ἐργάζεσθαι; Μὰ τὸν Δί', ἔφη, οὐ πολὺν χρόνον. Καὶ μὲν, ἔφη, ὅταν γε πρεσβύτερος γένη, δῆλον ὅτι δαπάνης μὲν δεῖσῃ, μισθὸν δὲ οὐδεὶς σοι θελήσει τῶν τοῦ σώματος ἔργων διδόναι. (3) Ἀληθῆ λέγεις, ἔφη. Οὐκοῦν, ἔφη, κρεῖττόν ἐστιν αὐτόθεν τοῖς τοιούτοις τῶν ἔργων ἐπιτίθεσθαι, ἃ καὶ πρεσβυτέρῳ γενομένῳ ἐπαρκέσει, καὶ προσελθόντα τῶν πλείονα χρήματα κεκτημένων, τῷ δεομένῳ τοῦ συνεπιμελησομένου, ἔργων τε ἐπιστατοῦντα καὶ συγκομίζοντα τοὺς καρποὺς καὶ συμφυλάττοντα τὴν οὐσίαν, ὥφελούντα ἀντιωφελεῖσθαι. (4) Χαλεπῶς ἂν, ἔφη, ἐγὼ, ὦ Σώκρατες, δουλείαν ὑπομείναιμι. Καὶ

μὴν οἷ γε ἐν ταῖς πόλεσι προστατεύοντες καὶ τῶν δημοσίων ἐπιμελόμενοι οὐ δουλοπρεπέστεροι ἔνεκα τούτου, ἀλλ' ἐλευθεριώτεροι νομίζονται. (5) Ὅλως μὴν, ἔφη, ὦ Σώκρατες, τὸ ὑπαίτιον εἶναί τινι οὐ πάνυ προσέειμαι. Καὶ μὴν, ἔφη, Εὐθύηρε, οὐ πάνυ γε ῥάδιόν ἐστιν εὐρεῖν ἔργον, ἐφ' ᾧ οὐκ ἂν τις αἰτίαν ἔχοι· χαλεπὸν γὰρ οὕτω τι ποῆσαι, ὥστε μηδὲν ἁμαρτεῖν, χαλεπὸν δὲ καὶ ἀναμαρτήτως τι ποιήσαντα μὴ ἀγνώμονι κριτῇ περιτυχεῖν· ἐπεὶ καὶ οἷς νῦν ἐργάζεσθαι φῆς, θαυμάζω εἰ ῥάδιόν ἐστιν ἀνέγκλητον διαγίνεσθαι. (6) Χρὴ οὖν πειραῖσθαι τοὺς φιλαίτιους φεύγειν, καὶ τοὺς εὐγνώμονας διώκειν· καὶ τῶν πραγμάτων ὅσα μὲν δύνασαι ποιεῖν, ὑπομένειν, ὅσα δὲ μὴ δύνασαι, φυλάττεσθαι· ὃ τι δ' ἂν πράττης, τούτων ὥς κάλλιστα καὶ προθυμότατα ἐπιμελεῖσθαι· οὕτω γὰρ ἥκιστα μὲν σε οἶμαι ἐν αἰτίᾳ εἶναι, μάλιστα δὲ τῇ ἀπορίᾳ βοήθειαν εὐρεῖν, ῥᾶστα δὲ καὶ ἀκινδυνότατα ζῆν καὶ εἰς τὸ γῆρας διαρκέστατα.

CAP. IX.

Critonem a sycophantis tutum reddit.

Οἶδα δὲ ποτε αὐτὸν καὶ Κρίτωνος ἀκούσαντα, ὡς χαλεπὸν ὁ βίος Ἀθήνησιν εἶη ἀνδρὶ βουλομένῳ τὰ ἑαυτοῦ πράττειν. Νῦν γὰρ, ἔφη, ἐμέ τινες εἰς δίκας ἄγουσιν, οὐχ ὅτι ἀδικοῦνται ὑπ' ἐμοῦ, ἀλλ' ὅτι νο-

μίζουσιν, ἥδιον ἂν με ἀργύρων τελίῃσαι, ἢ πράγματα ἔχειν. (2) Καὶ ὁ Σωκράτης, Εἰπέ μοι, ἔφη, σὺ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκῃσι; Καὶ μάλα, ἔφη· μᾶλλον γάρ μοι λυσιτελεῖ τρέφειν, ἢ μή. Οὐκ ἂν οὖν θρέψαις καὶ ἄνδρα, ὅστις ἐθέλοι τε καὶ δύναται σοὺ ἀπερύκειν τοὺς ἐπιχειροῦντας ἀδικεῖν σε; Ἡδέως γ' ἂν, ἔφη, εἰ μὴ φοβοίμην, ὅπως μὴ ἐπ' αὐτόν με τράποιτο. (3) Τί δ'; ἔφη, σὺχ' ὄρας, ὅτι πολλὰ ἥδιόν ἐστι, χαριζόμενον οἷα σοι ἄνδρι ἢ ἀπεχθόμενον ὠφελεῖσθαι; εὖ ἴσθι, ὅτι εἰσὶν ἐνθάδε τῶν τοιούτων ἀνδρῶν, οἳ πάντῃ ἂν φιλοτιμηθεῖεν φίλῳ σοι χρησθαι.

(4) Καὶ ἐκ τούτων ἀνευρίσκουσιν Ἀρχέδημον, πάντῃ μὲν ἱκανὸν εἰπεῖν τε καὶ πράξαι, πένητα δὲ αὐτὸν γὰρ ἦν οἷος ἀπὸ παντός κερδαίνειν, ἀλλὰ, φιλόχρηστός τε καὶ εὐφυνέστερος ὢν, ἀπὸ τῶν συκοφαντῶν λαμβάνειν. Τούτῳ οὖν ὁ Κρίτων, ὁπότε συγκομιζοι ἢ σῖτον ἢ ἔλαιον ἢ οἶνον ἢ ἔρια ἢ ἄλλο τι τῶν ἐν ἀγρῷ γιγνομένων χρησίμων πρὸς τὸν βίον, ἀφελὼν ἔδωκε· καὶ ὁπότε θύοι, ἐκάλει, καὶ τὰ τοιαῦτα πάντα ἐπεμελεῖτο. (5) Νομίσας δὲ ὁ Ἀρχέδημος ἀποστροφὴν οἰ τὸν Κρίτωνος οἶκον, μάλα περιεῖπεν αὐτόν· καὶ εὐθύς τῶν συκοφαντούντων τὸν Κρίτωνα ἀνευρίσκει πολλὰ μὲν ἀδικήματα, πολλοὺς δ' ἐχθρούς· καὶ αὐτῶν τινὰ προσεκαλέσατο εἰς δίκην δημοσίαν, ἐν ἣ αὐτὸν ἔδει κριθῆναι, ὃ τι δεῖ

παθεῖν ἢ ἀποτῖσαι. (6) Ὁ δὲ, συνειδὼς αὐτῷ πολ-
 λὰ καὶ πονηρὰ, πάντ' ἐποίει, ὥστε ἀπαλλαγῆναι τοῦ
 Ἀρχέδημου. Ὁ δὲ Ἀρχέδημος οὐκ ἀπηλλάττετο,
 ἕως τὸν τε Κρίωνα ἀφῆκε, καὶ αὐτῷ χρήματα
 ἔδωκεν. (7) Ἐπεὶ δὲ τοῦτό τε καὶ ἄλλα τοιαῦτα ὁ
 Ἀρχέδημος διαπράξατο, ἤδη τότε, ὥσπερ, ὅταν νο-
 μεὺς ἀγαθὸν κύνα ἔχη, καὶ οἱ ἄλλοι νομεῖς βούλον-
 ται πλησίον αὐτοῦ τὰς ἀγέλας ἱστάναι, ἵνα τοῦ κυνὸς
 ἀπολαύσων, οὕτω καὶ τοῦ Κρίωνος πολλοὶ τῶν φί-
 λων ἐδέοντο καὶ σφίσι παρέχειν φύλακα τὸν Ἀρχέδη-
 μον. (8) Ὁ δὲ Ἀρχέδημος τῷ Κρίωνι ἡδέως
 ἐχαρίζετο, καὶ οὐχ ὅτι μόνος ὁ Κρίων ἐν ἡσυχίᾳ
 ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ· εἰ δέ τις αὐτῷ τούτων,
 οἷς ἀπήχθετο, ὀνειδίζοι, ὥς ὑπὸ Κρίωνος ὠφελού-
 μενος κολακεύοι αὐτόν· Πότερον οὖν, ἔφη ὁ Ἀρ-
 χέδημος, αἰσχρὸν ἐστὶν εὐεργετούμενον ὑπὸ χρηστῶν
 ἀνθρώπων καὶ ἀντευεργετοῦντα, τοὺς μὲν τοιούτους
 φίλους ποιεῖσθαι, τοῖς δὲ πονηροῖς διαφέρεσθαι· ἢ
 τοὺς μὲν καλοὺς καὶ ἀγαθοὺς ἀδικεῖν πειρώμενον ἐχ-
 θροὺς ποιεῖσθαι, τοῖς δὲ πονηροῖς συνεργοῦντα πει-
 ρᾶσθαι φίλους ποιεῖσθαι, καὶ χρησθαι τούτοις ἀντὶ
 ἐκείνων; Ἐκ δὲ τούτου εἰς τε τῶν Κρίωνος φί-
 λων Ἀρχέδημος ἦν, καὶ ὑπὸ τῶν ἄλλων Κρίωνος
 φίλων ἐτιμᾶτο.

CAP. X.

Amicorum indigentiae occurrendum esse beneficiis docet.

Οἶδα δὲ καὶ Διοδώρῳ αὐτὸν ἐταίρῳ ὄντι τοιαύδε διαλεχθέντα· Εἰπέ μοι, ἔφη, ὦ Διώδωρε, ἂν τίς σοι τῶν οἰκετῶν ἀποδῶ, ἐπιμελῇ ὅπως ἀνακομίσῃ; (2) Καὶ ἄλλους γε, νῆ Δί', ἔφη, παρακαλῶ, σωστρα τούτου ἀνακηρύσσων. Τί γάρ; ἔφη, εἰάν τίς σοι κάμνῃ τῶν οἰκετῶν, τούτου ἐπιμελῇ, καὶ παρακαλεῖς ἰατροὺς, ὅπως μὴ ἀποθάνῃ; Σφόδρα γ', ἔφη. Εἰ δέ τίς σοι τῶν γνωρίμων, ἔφη, πολὺ τῶν οἰκετῶν χρησιμώτερος ὢν, κινδυναίνει δι' ἐνδειαν ἀπολέσθαι, οὐκ οἶε σοι ἄξιον εἶναι ἐπιμεληθῆναι, ὅπως διασωθῇ; (3) Καὶ μὴν οἶσθά γε, ὅτι οὐκ ἀγνώμων ἐστὶν Ἑρμογένης· αἰσχύνοιτο δ' ἂν, εἰ ὠφελούμενος ὑπὸ σοῦ μὴ ἀντωφελοῦν σε· καίτοι τὸ ὑπηρέτην ἐκόντα τε καὶ εὖνον καὶ παρὰμονον καὶ τὸ κελευόμενον ἱκανὸν ποιεῖν ἔχει, καὶ μὴ μόνον τὸ κελευόμενον ἱκανὸν ὄντα ποιεῖν, ἀλλὰ δυνάμενον καὶ ἀφ' ἑαυτοῦ χρήσιμον εἶναι, καὶ προνοεῖν καὶ προβουλεύεσθαι, πολλῶν οἰκετῶν οἶμαι ἀντάξιον εἶναι. (4) Οἱ μέντοι ἀγαθοὶ οἰκονόμοι, ὅταν τὸ πολλοῦ ἄξιον μικροῦ ἐξῇ πρίασθαι, τότε φασὶ δεῖν ὠνεῖσθαι· νῦν δὲ διὰ τὰ πράγματα εὐωνοτάτους ἐστὶ φίλους ἀγαθοὺς κτήσασθαι. (5) Καὶ ὁ Διώδωρος, Ἀλλὰ καλῶς γε, ἔφη, λέγεις, ὦ Σώκратες· καὶ κέλευσον ἐλθεῖν ὡς ἐμέ τὸν Ἑρμογένην. Μὰ Δί', ἔφη, οὐκ ἔγωγε·

νομίζω γὰρ οὔτε σοὶ κάλλιον εἶναι τὸ καλέσαι ἐκεί-
νον τοῦ αὐτὸν ἐλθεῖν πρὸς ἐκείνον, οὔτε ἐκαίνα
μεῖζον ἀγαθὸν τὸ πραχθῆναι ταῦτα ἢ σοί. (6) Οὐ-
τω δὲ ὁ Διώδωρος ᾤχετο πρὸς τὸν Ἑρμογένην· καὶ
οὐ πολὺ τελέσας ἐκτήσατο φίλον, ὃς ἔργον εἶχε
σκοπεῖν, ὃ τι ἂν ἢ λέγων ἢ πράττων ὠφελούη τε καὶ
εὐφραίνουι Διώδωρον.

ΞΕΝΟΦΩΝΤΟΣ

ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ

ΤΡΙΤΟΝ.

CAP. I.

Quid et quantum imperatori scire sit necessarium, Socrates docet.

“Οτι δὲ τοὺς ὀρεγομένους τῶν καλῶν ἐπιμελεῖς ὧν ὀρέγοντο ποιῶν ὠφέλει, νῦν τοῦτο δηγήσομαι· ἀκούσας γάρ ποτε Διονυσόδωρον εἰς τὴν πόλιν ἦκεν, ἐπαγγελλόμενον στρατηγεῖν διδάξεν, ἔλεξε πρὸς τὰ τῶν ξυνόντων, ὃν ἡσθάνετο βουλόμενον τῆς τιμῆς ταύτης ἐν τῇ πόλει τυγχάνειν· (2) Αἰσχρὸν μέντοι, ὦ νεανία, τὸν βουλόμενον ἐν τῇ πόλει στρατηγεῖν, ἐξὸν τοῦτο μαθεῖν, ἀμελήσαι αὐτοῦ· καὶ δικαίως ἂν οὗτος ὑπὸ τῆς πόλεως ζημιοῖτο πολὺ μᾶλλον, ἢ εἴ τις ἀνδριάντιας ἐργολαβοίη, μὴ μεμαθηκὼς ἀνδριαντοποιεῖν. (3) Ὅλης γὰρ τῆς πόλεως ἐν τοῖς πολεμικοῖς κινδύνοις ἐπιπρεπομένης τῇ στρατηγῇ, μεγάλα τὰ τε ἀγαθὰ, κατορθοῦντος αὐτοῦ, καὶ τὰ κακὰ, διαμαρτιάνοντος, εἰκὸς γίγνεσθαι· πῶς οὖν οὐκ ἂν δικαίως ὁ τοῦ μὲν μανθάνειν τοῦτο ἀμελῶν, τοῦ δὲ αἰρεθῆναι ἐπιμελούμενος ζημιοῖτο; Τοιαῦτα μὲν δὴ λέγων ἔπεισεν αὐτὸν ἐλθόντα μανθάνειν. (4) Ἐπεὶ δὲ μεμαθηκὼς ἦκε, προσέπαιζεν αὐτῷ λέγων· Οὐ

δοκεῖ ὑμῖν, ὦ ἄνδρες, ὥσπερ Ὀμηρος τὸν Ἀγαμέμνονα γεραρὸν ἔφη εἶναι, οὕτω καὶ ὁδε στρατηγεῖν μαθὼν, γεραρώτερος φαίνεσθαι; καὶ γὰρ ὥσπερ ὁ κιθαρίζειν μαθὼν, καὶ μὴ κιθαρίζῃ, κιθαριστὴς ἐστὶ· καὶ ὁ μαθὼν ἰᾶσθαι, καὶ μὴ ἰατρεύῃ, ὅμως ἰατρός ἐστιν· οὕτω καὶ ὁδε ἀπὸ τοῦδε τοῦ χρόνου διατελεῖ στρατηγὸς ὢν, καὶ μὴδεις αὐτὸν ἔλθῃ· ὁ δὲ μὴ ἐπιστάμενος, οὔτε στρατηγὸς οὔτε ἰατρός ἐστιν, οὐδὲ ἐὰν ὑπὸ πάντων ἀνθρώπων αἰρεθῇ. (5) Ἀτὰρ, ἔφη, ἵνα καὶ, ἐὰν ἡμῶν τις ταξιαρχῇ ἢ λοχαγῇ σοι, ἐπιστημονέστεροι τῶν πολεμικῶν ὦμεν, λέξον ἡμῖν, πόθεν ἤρξατό σε διδάσκειν τὴν στρατηγίαν. Καὶ ὅς, Ἐκ τοῦ αὐτοῦ, ἔφη, εἰς ὅπερ καὶ ἐτελεύτα· τὰ γὰρ τακτικά ἐμέ γε καὶ ἄλλο οὐδὲν ἐδίδαξεν. (6) Ἀλλὰ μὴν, ἔφη ὁ Σωκράτης, τοῦτό γε πολλοσίων μέρος ἐστὶ στρατηγίας· καὶ γὰρ παρασκευαστικὸν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἶναι χρὴ, καὶ ποριστικὸν τῶν ἐπιτηδείων τοῖς στρατιώταις, καὶ μηχανικὸν, καὶ ἐργαστικὸν, καὶ ἐπιμελῆ, καὶ καρτερικὸν, καὶ ἀγχίνου, καὶ φιλόφρονά τε καὶ ὠμόν, καὶ ἀπλοῦν τε καὶ ἐπίβουλον, καὶ φυλακτικὸν τε καὶ κλέπτῃν, καὶ προετικὸν καὶ ἄρπαγα, καὶ φιλόδωρον καὶ πλεονέκτην, καὶ ἀσφαλῆ καὶ ἐπιθετικὸν, καὶ ἄλλα πολλὰ καὶ φύσει καὶ ἐπιστήμῃ δεῖ τὸν εὖ στρατηγήσοντα ἔχειν. (7) Καλὸν δὲ καὶ τὸ τακτικὸν εἶναι· πολὺ γὰρ διαφέρει στραίτευμα τεταγμένον ἀτάκτου· ὥσπερ λίθοι τε καὶ πλένθοι καὶ ξύλα καὶ κέραμος ἀτάκτως μὲν ἐρρίμ-

μένα οὐδὲν χρήσιμά' ἔστιν, ἐπειδὴν δὲ ταχθῇ κάτω
 μέν καὶ ἐπιπολῆς τὰ μήτε σπηόμενα μήτε τηρόμενα
 οἷ τε λίθοι καὶ ὁ κέραμος, ἐν μέσῳ δὲ αἷ τε πλίνθοι
 καὶ τὰ ξύλα, ὥσπερ ἐν οἰκοδομίᾳ συντίθενται, τότε
 γίγνεται πολλοῦ ἄξιον κτήμα οἰκία. (8) Ἀλλὰ
 πάνυ, ἔφη ὁ νεανίσκος, ὅμοιον, ὃ Σώκρατες, εἰρη-
 κας· καὶ γὰρ ἐν τῷ πολέμῳ τοὺς τε πρώτους ἀρί-
 στους δεῖ τάττειν καὶ τοὺς τελευταίους, ἐν μέσῳ δὲ
 τοὺς χειρίστους, ἵνα ὑπὸ μέν τῶν ἄγωνται, ὑπὸ δὲ
 αὐτῶν ὠθῶνται. (9) Εἰ μὲν τοίνυν, ἔφη, καὶ δι-
 αγιγνώσκειν σε τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς ἐδί-
 δαξεν· εἰ δὲ μὴ, τί σοι ὄφελος, ὦν ἔμαθες; οὐδὲ
 γὰρ, εἴ σε ἀργύριον ἐκέλευσε πρῶτον μὲν καὶ τελευ-
 ταῖον τὸ κάλλιστον τάττειν, ἐν μέσῳ δὲ τὸ χειρίστον,
 μὴ διδάξας διαγιγνώσκειν τό τε καλὸν καὶ τὸ κίβδη-
 λον, οὐδὲν ἂν σοι ὄφελος ἦν. Ἀλλὰ, μὰ Δί', ἔφη,
 οὐκ ἐδίδαξεν· ὥστε αὐτοὺς ἂν ἡμᾶς δέοι τοὺς τε
 ἀγαθοὺς καὶ τοὺς κακοὺς κρίνειν. (10) Τί οὖν οὐ
 σκοποῦμεν, ἔφη, πῶς ἂν αὐτῶν μὴ διαμαρτάνοιμεν;
 Βούλομαι, ἔφη ὁ νεανίσκος. Οὐκοῦν, ἔφη, εἰ μὲν
 ἀργύριον δέοι ἀρπάζειν, τοὺς φιλαργυρωτάτους πρῶ-
 τους καθιστάντες, ὀρθῶς ἂν τάττοιμεν; Ἐμοιγε
 δοκεῖ. Τί δὲ τοὺς κινδυνεύειν μέλλοντας; ἄρα
 τοὺς φιλοτιμοτάτους προτακτέον; Οὗτοι γοῦν εἰσὶν,
 ἔφη, οἱ ἔνεκα ἐπαίνου κινδυνεύειν ἐθέλοντες· οὐ
 τοίνυν οὗτοί γε ἄδηλοι, ἀλλ', ἐπιφανεῖς πανταχοῦ
 ὄντες, εὐαίρετοι ἂν εἴεν. (11) Ἀτὰρ, ἔφη, πό-
 τερά σε τάττειν μόνον ἐδίδαξεν, ἢ καὶ ὅποι καὶ

ὅπως χρησιέον ἐκάστω τῶν ταγμάτων ; Οὐ πάνυ, ἔφη. Καὶ μὴν πολλὰ γ' ἐστὶ, πρὸς ἃ οὔτε τάττεται οὔτε ἄγειν ὡσαύτως προσήκει. Ἀλλὰ μὰ Δί', ἔφη, οὐ διεσαφηνίζε ταῦτα. Νῆ Δί', ἔφη, πάλιν τοίνυν ἐλθὼν ἐπανερῶτα· ἦν γὰρ ἐπίσθηται, καὶ μὴ ἀναιδὴς ἢ, αἰσχυνεῖται, ἀργύριον εἰληφώς, ἐνδεᾶ σε ἀποπέμψασθαι.

CAP. II.

Ostenditur, summum imperatoris officium esse, eos, quibus praesit, reddere beatos.

Ἐντυχὼν δέ ποτε στρατηγεῖν ἤρημένῳ τῷ, Τοῦ ἔνεκεν, ἔφη, Ὅμηρον οἶει τὸν Ἀγαμέμνονα προσαγορεύσαι ποιμένα λαῶν ; ἄρά γε ὅτι, ὥσπερ τὸν ποιμένα ἐπιμελεῖσθαι δεῖ, ὅπως σῶαί τε ἔσονται αἱ οἶες, καὶ τὰ ἐπιτήδεια ἔξουσιν, οὕτω καὶ τὸν στρατηγὸν ἐπιμελεῖσθαι δεῖ, ὅπως σῶοί τε οἱ στρατιῶται ἔσονται, καὶ τὰ ἐπιτήδεια ἔξουσι, καὶ οὐ ἔνεκα στρατεύονται, τοῦτο ἔσται ; στρατεύονται δέ, ἵνα κρατοῦντες τῶν πολεμίων εὐδαιμονέστεροι ᾦεν. (2) Ἡ τί δήποτε οὕτως ἐπήνεσε τὸν Ἀγαμέμνονα εἰπὼν,

Ἀμφότερον, βασιλεύς τ' ἀγαθός, κρατερός τ' αἰχμητής ;

ἄρά γε ὅτι αἰχμητῆς τε κρατερός ἂν εἴη, οὐκ εἰ μόνος αὐτὸς εὖ ἀγωνίζοιτο πρὸς τοὺς πολεμίους, ἀλλ' εἰ καὶ παντὶ τῷ στρατοπέδῳ τούτου αἴτιος εἴη ;

καὶ βασιλεὺς ἀγαθὸς, οὐκ εἰ μόνον τοῦ ἑαυτοῦ βίου καλῶς προεσθήκοι, ἀλλ' εἰ καὶ, ὧν βασιλεῖς, τούτοις εὐδαιμονίας αἷτιος εἴη; (3) Καὶ γὰρ βασιλεὺς αἰρεῖται, οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμελῇται, ἀλλ' ἵνα καὶ οἱ ἐλόμενοι δι' αὐτὸν εὐπράττωσι· καὶ στρατεύονται δὲ πάντες, ἵνα ὁ βίος αὐτοῖς ὥς βέλτιστος ᾖ· καὶ στρατηγούς αἰροῦνται τούτου ἕνεκα, ἵνα πρὸς τοῦτο αὐτοῖς ἡγεμόνες ᾖσι. (4) Δεῖ οὖν τὸν στρατηγούντα τοῦτο παρασκευάζειν τοῖς ἐλομένοις αὐτὸν στρατηγόν· καὶ γὰρ οὔτε κάλλιον τούτου ἄλλο ῥάδιον εὑρεῖν, οὔτε αἷσχον τοῦ ἐναντίου· καὶ οὕτως ἐπισκοπῶν, τίς εἴη ἀγαθοῦ ἡγεμόνος ἀρετὴ, τὰ μὲν ἄλλα περιήρει, κατέλειπε δὲ τὸ εὐδαιμονας ποιεῖν, ὧν ἂν ἡγῇται.

CAP. III.

Cuidam praefecto equitum creato demonstrat Socrates in officio ejus esse, ut et equos et equites meliores efficiat.

Καὶ ἐππαρχεῖν δέ τινα ἡρημένῳ οἷδ' αὖ ποτε αὐτὸν τοιάδε διαλεχθέντα· "Εχοις ἂν, ἔφη, ὦ νεανία, εἰπεῖν ἡμῖν, ὅτου ἕνεκα ἐπεθύμησας ἐππαρχεῖν; οὐ γὰρ δὴ τοῦ πρῶτος τῶν ἐππέων ἐλαύνειν· καὶ γὰρ οἱ ἐπποτοξόται τούτου γε ἀξιοῦνται· προελαύνουσι γοῦν καὶ τῶν ἐππαρχῶν. Ἀληθῆ λέγεις, ἔφη. Ἀλλὰ μὴν οὐδὲ τοῦ γνωσθῆναί γε· ἐπεὶ καὶ οἱ μακρόμενοί γε ὑπὸ πάντων γιγνώσκονται. Ἀληθές,

ἔφη, καὶ τοῦτο λέγεις. (2) Ἀλλ' ἄρα ὅτι τὸ ἱππικὸν οἶε τῇ πόλει βέλτιον ἂν ποιήσας παραδόναι, καὶ εἴ τις χρεῖα γίγνοιτο ἱππέων, τούτων ἡγούμενος, ἀγαθοῦ τινος αἵτιος γενέσθαι τῇ πόλει; Καὶ μάλα, ἔφη. Καὶ ἔστι γε, νῆ Δί', ἔφη ὁ Σωκράτης, καλὸν, εἰ ἂν δύνῃ ταῦτα ποιῆσαι. Ἡ δὲ ἀρχὴ που, ἐφ' ἧς ἤρῃσαι, ἱππων τε καὶ ἀμβατιῶν ἐστίν. Ἔστι γὰρ οὖν, ἔφη. (3) Ἴθι δὴ λέξον ἡμῖν πρῶτον τοῦτο, ὅπως διανοῇ τοὺς ἵππους βελτίους ποιῆσαι; Καὶ ὅς, Ἀλλὰ τοῦτο μὲν, ἔφη, οὐκ ἐμὸν οἶμαι τὸ ἔργον εἶναι, ἀλλὰ ἰδίᾳ ἕκαστον δεῖν τοῦ ἑαυτοῦ ἵππου ἐπιμελεῖσθαι. (4) Ἐὰν οὖν, ἔφη ὁ Σωκράτης, παρέχωνταί σοι τοὺς ἵππους, οἱ μὲν οὕτω κακόποδας ἢ κακοσκαλεῖς ἢ ἀσθενεῖς, οἱ δὲ οὕτως ἀτρόφους, ὥστε μὴ δύνασθαι ἀκολουθεῖν, οἱ δὲ οὕτως ἀναγώγους, ὥστε μὴ μένειν, ὅπου ἂν σὺ τάξης, οἱ δὲ οὕτω λακτιστὰς, ὥστε μὴδέ τάξαι δυνατόν εἶναι, τί σοι τοῦ ἱππικοῦ ὄφελος ἔσται; ἢ πῶς δυνήσῃ τούτων ἡγούμενος ἀγαθόν τι ποιῆσαι τὴν πόλιν; Καὶ ὅς, Ἀλλὰ καλῶς τε λέγεις, ἔφη, καὶ πειράσσομαι τῶν ἱππων εἰς τὸ δυνατόν ἐπιμελεῖσθαι. (5) Τί δέ; τοὺς ἱππέας οὐκ ἐπιχειρήσεις, ἔφη, βελτίους ποιῆσαι; Ἐγώ γε, ἔφη. Οὐκοῦν πρῶτον μὲν ἀναβατικωτέρους ἐπὶ τοὺς ἵππους ποιήσεις αὐτούς. Δεῖ γοῦν, ἔφη· καὶ γὰρ, εἴ τις αὐτῶν καταπέσοι, μᾶλλον ἂν οὕτω σώζοιτο. (6) Τί γάρ; εἰ ἂν που κινδυνεύειν δέῃ, πότερον ἐπάγειν τοὺς πολεμίους ἐπὶ τὴν ἄμμον κελεύσεις, ἢ ἂν περ εὐώθῃτε ἱππεύειν, ἢ

πειράσῃ τὰς μελέτας ἐν τοιούτοις ποιῆσθαι χωρίοις, ἐν οἷσιν περ οἱ πολέμιοι γίνονται; Βέλτιον γοῦν, ἔφη. (7) Τί δέ; τοῦ βάλλειν ὡς πλείστους ἀπὸ τῶν ἵππων ἐπιμέλειάν τινά ποιήσῃ; Βέλτιον γοῦν, ἔφη, καὶ τοῦτο. Θήγαν δὲ τὰς ψυχὰς τῶν ἱππέων καὶ ἐξοργίζεν πρὸς τοὺς πολεμίους, ἅπερ ἀλκιμωτέρους ποιεῖ, διανενόησαι; Εἰ δὲ μὴ, ἀλλὰ νῦν γε πειράσομαι, ἔφη. (8) Ὅπως δὲ σοι πείθονται οἱ ἱππεῖς, πεφρόντικάς τι; ἄνευ γὰρ δὴ τούτου οὔτε ἵππων οὔτε ἱππέων ἀγαθῶν καὶ ἀλκίμων οὐδὲν ὄφελος. Ἀληθῆ λέγεις, ἔφη· ἀλλὰ πῶς ἂν τις μάλιστα, ὦ Σώκρατες, ἐπὶ τοῦτο αὐτοὺς προτρέψαιτο; (9) Ἐκεῖνο μὲν δήπου οἶσθα, ὅτι ἐν παντὶ πράγματι οἱ ἄνθρωποι τούτοις μάλιστα ἐθέλουνσι πείθεσθαι, οὓς ἂν ἡγῶνται βελτίστους εἶναι· καὶ γὰρ ἐν νόσῳ ὃν ἂν ἡγῶνται ἰατρικώτατον εἶναι, τούτῳ μάλιστα πείθονται· καὶ ἐν πλοίῳ οἱ πλείοντες, ὃν ἂν κυβερνητικώτατον· καὶ ἐν γεωργίᾳ, ὃν ἂν γεωργικώτατον. Καὶ μάλα, ἔφη. Οὐκοῦν εἰκὸς, ἔφη, καὶ ἐν ἱππικῇ, ὅς ἂν μάλιστα εἰδὼς φαίνεται ἃ δεῖ ποιεῖν, τούτῳ μάλιστα ἐθέλειν τοὺς ἄλλους πείθεσθαι. (10) Ἐὰν οὖν, ἔφη, ἐγὼ, ὦ Σώκρατες, βέλτιστος ὢν αὐτῶν δῆλος ὦ, ἀρκέσει μοι τοῦτο εἰς τὸ πείθεσθαι αὐτοὺς ἐμοί; Ἐὰν γε πρὸς τούτῳ, ἔφη, διδάξῃς αὐτοὺς, ὡς τὸ πείθεσθαί σοι κάλλιον τε καὶ σωτηριώτερον αὐτοῖς ἔσται. Πῶς οὖν, ἔφη, τοῦτο διδάξω; Πολὺ, νῆ Δί', ἔφη, ῥᾶον, ἢ εἰ σε δεοὶ διδάσκειν, ὡς τὰ κακὰ τῶν ἀγαθῶν ἀμείνω καὶ λυσιτελέστερά ἐστι.

(11) Λέγεις, ἔφη, σὺ, τὸν ἵππαρχον πρὸς τοῖς ἄλλοις ἐπιμελεῖσθαι δεῖν καὶ τοῦ λέγειν δύνασθαι; Σὺ δ' ὦρον, ἔφη, χρῆναι σιωπῇ ἵππαρχεῖν; ἢ οὐκ ἐντεθύμησαι, ὅτι ὅσα τε νόμῳ μεμαθήκαμεν κάλλιστα ὄντα, δι' ὧν γε ζῆν ἐπιστάμεθα, ταῦτα πάντα διὰ λόγου ἐμάθομεν· καὶ εἴ τι ἄλλο καλὸν μανθάνει τις μάθημα, διὰ λόγου μανθάνει; καὶ οἱ ἄριστα διδάσκοντες μάλιστα λόγῳ χρῶνται, καὶ οἱ τὰ σπουδαιότατα μάλιστα ἐπιστάμενοι κάλλιστα διαλέγονται; (12) Ἡ τόδε οὐκ ἐντεθύμησαι, ὥς, ὅταν γε χορὸς εἰς ἐκ τῆσδε τῆς πόλεως γίγνηται, ὥσπερ ὁ εἰς Ἀθῆλον πεμπόμενος, οὐδεὶς ἄλλοθεν οὐδαμῶθεν τούτῳ ἐφάμιλλος γίγνεται, οὐδὲ εὐανδρία ἐν ἄλλῃ πόλει ὁμοία τῇ ἐνθάδε συνάγεται; Ἀληθῇ λέγεις, ἔφη. (13) Ἀλλὰ μὴν οὔτε εὐφωνία τοσοῦτον διαφέρουσιν Ἀθηναῖοι τῶν ἄλλων, οὔτε σωματίων μέθει καὶ ῥώμῃ, ὅσον φιλοτιμία, ἥπερ μάλιστα παροξύνει πρὸς τὰ καλὰ καὶ ἐντιμα. Ἀληθές, ἔφη, καὶ τοῦτο. (14) Οὐκοῦν οἶε, ἔφη, καὶ τοῦ ἵππεκου τοῦ ἐνθάδε εἴ τις ἐπιμεληθείη, ὥς πολὺ ἂν καὶ τοῦτο διενέγκοιεν τῶν ἄλλων ὅπλων τε καὶ ἵππων παρασκευῇ καὶ εὐταξίᾳ, καὶ τῷ εἰοίμῳ κινδυνεύειν πρὸς τοὺς πολεμίους, εἰ νομίσειαν ταῦτα ποιῶντες ἐπαίνου καὶ τιμῆς τεύξεσθαι; Εἰκός γε, ἔφη. (15) Μὴ τοίνυν ὁκνεῖ, ἔφη, ἀλλὰ πειρῶ τοὺς ἄνδρας ἐπὶ ταῦτα προτρέπειν, ἀφ' ὧν αὐτός τε ὠφεληθήσῃ, καὶ οἱ ἄλλοι πολῖται διὰ σέ. Ἀλλὰ, νῆ Δία, πειράσομαι, ἔφη.

CAP. IV.

Socrates docere conatur bonum choragum et oeconomum posse etiam esse bonum imperatorem.

Ἰδὼν δέ ποτε Νικομαχίδην ἐξ ἀρχαιρεσιῶν ἀπὸν-
 όντα, ἤρετο, Τίνες, ὦ Νικομαχίδη, στρατηγοὶ ἤρην-
 ται; Καὶ ὅς, Οὐ γάρ, ἔφη, ὦ Σώκρατες, τοιοῦτοί
 εἰσιν Ἀθηναῖοι; ὥστε ἐμέ μὲν οὐχ εἴλοντο, ὅς ἐκ
 καταλόγου στρατευόμενος κατατέτριμμαι, καὶ λοχα-
 γῶν, καὶ ταξιαρχῶν, καὶ τραύματα ὑπὸ τῶν πολε-
 μίων τοσαῦτα ἔχων, (ἅμα δὲ τὰς οὐλὰς τῶν τραυ-
 μάτων ἀπογυμνούμενος ἐπεδείκνυεν,) Ἀντισθένην
 δέ, ἔφη, εἴλοντο, τὸν οὔτε ὀπλίτην πώποτε στρατευ-
 σάμενον, ἐν τε τοῖς ἱππεῦσιν οὐδὲν περίβλεπτον
 ποιήσαντα, ἐπιστάμενόν τε ἄλλο οὐδὲν ἢ χρήματα
 συλλέγειν. (2) Οὐκοῦν, ἔφη ὁ Σωκράτης, τοῦτο
 μὲν ἀγαθόν, εἴγε τοῖς στρατιώταις ἱκανὸς ἔσται τὰ
 ἐπιτήδεια πορίζειν. Καὶ γὰρ οἱ ἔμποροι, ἔφη ὁ
 Νικομαχίδης, χρήματα συλλέγειν ἱκανοὶ εἰσιν· ἀλλ'
 οὐχ ἔνεκα τούτου καὶ στρατηγοῖν δύναιντ' ἂν. (3)
 Καὶ ὁ Σωκράτης ἔφη, Ἀλλὰ καὶ φιλόνεικος Ἀν-
 τισθένης ἐστίν, ὃ στρατηγῶ προσεῖναι ἐπιτήδειόν
 ἐστιν· οὐχ ὁρᾷς, ὅτι καὶ ὁσάκις κεχορήγηκε, πᾶσι
 τοῖς χοροῖς νενίκηκε; Μὰ Δί', ἔφη ὁ Νικομαχίδης,
 ἀλλ' οὐδὲν ὅμοιόν ἐστι χοροῦ τε καὶ στρατεύματος
 προεσιάναι. (4) Καὶ μὴν, ἔφη ὁ Σωκράτης, οὐδέ
 ῥῶδης γε ὁ Ἀντισθένης οὐδέ χορῶν διδασκαλίας ἔμ-

πειρος ὢν, ὅμως ἐγένετο ἱκανὸς εὐρεῖν τοὺς κρατί-
στους ταῦτα. Καὶ ἐν τῇ στρατιᾷ οὖν, ἔφη ὁ Νικο-
μαχίδης, ἄλλους μὲν εὐρήσει τοὺς τάξοντας ἀντὶ
ἑαυτοῦ, ἄλλους δὲ τοὺς μαχουμένους. (5) Οὐκοῦν,
ἔφη ὁ Σωκράτης, εἴαν γε καὶ ἐν τοῖς πολεμικοῖς
τοὺς κρατίστους, ὥσπερ ἐν τοῖς χορικοῖς, ἐξευρίσκη-
τε καὶ προαιρῆται, εἰκότως ἂν καὶ τούτου νικηφόρος
εἴη· καὶ δαπανᾷν δ' αὐτὸν εἰκὸς μᾶλλον ἂν ἐδέ-
λαιν εἰς τὴν ξὺν ὅλῃ τῇ πόλει τῶν πολεμικῶν νίκην,
ἢ εἰς τὴν ξὺν τῇ φυλῇ τῶν χορικῶν. (6) Λέγεις
σὺ, ἔφη, ὦ Σώκρατες, ὡς τοῦ αὐτοῦ ἀνδρός ἐστι
χορηγεῖν τε καλῶς καὶ στρατηγεῖν; Λέγω ἐγώ,
ἔφη, ὡς, ὅτου ἂν τις προσιατεύῃ, εἰάν γινώσκῃ τε
ὧν δεῖ, καὶ ταῦτα πορίζεσθαι δύνηται, ἀγαθὸς ἂν
εἴη προστάτης, εἴτε, χοροῦ εἴτε οἴκου εἴτε πόλεως
εἴτε στρατεύματος/προστατεύοι. (7) Καὶ ὁ Νικο-
μαχίδης, Μὰ Δί', ἔφη, ὦ Σώκρατες, οὐκ ἂν ποτε
ᾤμην ἐγὼ σου ἀκουῖσαι, ὡς ἀγαθοὶ οἰκονόμοι ἀγα-
θοὶ στρατηγοὶ ἂν εἶεν. Ἴθι δὴ, ἔφη, ἐξετάσωμεν
τὰ ἔργα ἐκατέρου αὐτῶν, ἵνα εἰδῶμεν, πότερον τὰ
αὐτὰ ἐστίν, ἢ διαφέρει τι. Πάνυ γε, ἔφη. (8) Οὐ-
κοῦν, ἔφη, τὸ μὲν τοὺς ἀρχομένους κατηκόους τε καὶ
ἐνπειθεῖς ἑαυτοῖς παρασκευάζειν, ἀμφοτέρων ἐστὶν
ἔργον; Καὶ μάλα, ἔφη. Τί δέ; τὸ προστάττειν
ἕκαστα τοῖς ἐπιτηδείοις πράττειν; Καὶ τοῦτο, ἔφη.
Καὶ μὴν καὶ τὸ τοὺς κακοὺς κολάζειν, καὶ τοὺς
ἀγαθοὺς τιμᾷν, ἀμφοτέροις οἶμαι προσήκειν. Πά-
νυ μὲν οὖν, ἔφη. (9) Τὸ δὲ τοὺς ὑπηκόους εὐμε-

νεῖς ποιῆσθαι, πῶς οὐ καλὸν ἀμφοτέροις; Καὶ τοῦτ', ἔφη. Συμμάχους δὲ καὶ βοηθοὺς προσάγεσθαι, δοκεῖ σοι συμφέρειν ἀμφοτέροις, ἢ οὐ; Πάνυ μὲν οὖν, ἔφη. Ἀλλὰ φυλακτικούς τῶν ὄντων οὐκ ἀμφοτέροις εἶναι προσήκει; Σφόδρα γ', ἔφη. Οὐκοῦν καὶ ἐπιμελεῖς καὶ φιλοπόνους ἀμφοτέροις εἶναι προσήκει περὶ τὰ αὐτῶν ἔργα. (10) Ταῦτα μὲν οὖν, ἔφη, πάντα ὁμοίως ἀμφοτέρων ἐστίν· ἀλλὰ τὸ μάχεσθαι οὐκέτι ἀμφοτέρων. Ἀλλ' ἐχθροί γέ τοι ἀμφοτέροις γίνονται; Καὶ μάλα, ἔφη, τοῦτό γε. Οὐκοῦν τὸ περιγενέσθαι τούτων ἀμφοτέροις συμφέρει. (11) Πάνυ γε, ἔφη· ἀλλ' ἐκεῖνο παρήης, ἂν δέῃ μάχεσθαι, τί ὠφελήσῃ ἢ οἰκονομική; Ἐνταῦθα δῆπου καὶ πλείστιον, ἔφη· ὁ γὰρ ἀγαθὸς οἰκονόμος, εἰδὼς ὅτι οὐδὲν οὕτω λυσιτελές τε καὶ κερδαλέον ἐστίν ὡς τὸ μαχόμενον τοὺς πολεμίους νικᾶν, οὐδὲ οὕτως ἀλυσιτελές τε καὶ ζημιῶδες ὡς τὸ ἡττᾶσθαι, προθύμως μὲν τὰ πρὸς τὸ νικᾶν συμφέροντα ζητήσῃ καὶ παρασκευάζεται, ἐπιμελῶς δὲ τὰ πρὸς τὸ ἡττᾶσθαι φέροντα σκέπεται καὶ φυλάσσεται, ἐνεργῶς δ', ἂν τὴν παρασκευὴν ὁρᾷ νικητικὴν οὖσαν, μαχεῖται, οὐχ ἡκιστα δὲ τούτων, εἰς ἀπαρασκευαστον ἢ, φυλάσσεται συνάπτειν μάχην. (12) Μὴ καταφρόνει, ἔφη, ὦ Νικομαχίδη, τῶν οἰκονομικῶν ἀνδρῶν· ἢ γὰρ τῶν ἰδίων ἐπιμέλεια πλήθει μόνον διαφέρει τῆς τῶν κοινῶν, τὰ δὲ ἄλλα παραπλήσια ἔχει· τὸ δὲ μέγιστον, ὅτι οὔτε ἄνευ ἀνθρώπων οὐδετέρω γίγνεται, οὔτε δι' ἄλλων μὲν ἀνθρώπων τὰ

ἴδια πράττεται, δι' ἄλλων δὲ τὰ κοινά· [οὐ γὰρ ἄλλοις τισὶν ἀνθρώποις οἱ τῶν κοινῶν ἐπιμελόμενοι χρῶνται, ἢ οἷοι περ οἱ τὰ ἴδια οἰκονομοῦντες·] ὥς οἱ ἐπιστάμενοι χρῆσθαι καὶ τὰ ἴδια καὶ τὰ κοινὰ καλῶς πράττουσιν· οἱ δὲ μὴ ἐπιστάμενοι ἀμφοτέρωθεν πλημμελοῦσιν.

CAP. V.

De revocandis ad pristinam fortitudinem et felicitatem Atheniensibus.

Περικλεῖ δὲ ποτε, τῷ τοῦ πάνυ Περικλέους υἱῷ, διαλεγόμενος, Ἐγὼ τοι, ἔφη, ὦ Περικλεῖς, ἐλπίδα ἔχω, σοῦ στρατηγῆσαντος ἀμείνω τε καὶ ἐνδοξοτέραν τὴν πόλιν εἰς τὰ πολεμικὰ ἔσεσθαι, καὶ τῶν πολεμίων κρατήσειν. Καὶ ὁ Περικλῆς, Βουλοίμην ἂν, ἔφη, ὦ Σώκρατες, ἃ λέγεις· ὅπως δὲ ταῦτα γένοιτ' ἂν, οὐ δύναμαι γινῶναι. Βούλει οὖν, ἔφη ὁ Σωκράτης, διαλογιζόμενοι περὶ αὐτῶν ἐπισκοπῶμεν, ὅπου ἤδη τὸ δυνατόν ἐστιν; Βούλομαι, ἔφη. (2) Οὐκοῦν, οἶσθα, ἔφη, ὅτι πλήθει μὲν οὐδὲν μείους εἰσὶν Ἀθηναῖοι Βοιωτῶν; Οἶδα γὰρ, ἔφη· Σώματα δὲ ἀγαθὰ καὶ καλὰ πότερον ἐκ Βοιωτῶν οἷε πλείω ἂν ἐκλεχθῆναι, ἢ ἐξ Ἀθηναίων; Οὐδὲ ταύτη μοι δοκοῦσι λείπεσθαι. Εὐμενεστέρους δὲ ποτέρους ἑαυτοῖς εἶναι νομίζεις; Ἀθηναίους ἔγωγε· Βοιωτῶν μὲν γὰρ πολλοὶ, πλεονεκτούμενοι ὑπὸ Θη-

βαίων, δυσμενῶς αὐτοῖς ἔχουσιν· Ἀθηῆναι δὲ οὐδὲν ὁρῶ τοιοῦτον. (3) Ἀλλὰ μὴν φιλοτιμώτατοί γε καὶ φιλοφρονέστατοι πάντων εἰσὶν· ἅπερ οὐχ ἥκιστα παροξύνει κινδυνεύειν ὑπὲρ εὐδοξίας τε καὶ πατρίδος. Οὐδὲ ἐν τούτοις Ἀθηναῖοι μεμπτοί. Καὶ μὴν προγόνων γε καλὰ ἔργα οὐκ ἔστιν οἷς μελῶ καὶ πλείω ὑπάρχει ἢ Ἀθηναίοις· ὧ πολλοὶ ἐπαιρόμενοι προτρέπονται τε ἀρετῆς ἐπιμελεῖσθαι, καὶ ἄλκιμοι γίνεσθαι. (4) Ταῦτα μὲν ἀληθῆ λέγεις πάντα, ὦ Σώκρατες· ἀλλ' ὁρᾷς ὅτι, ἀφ' οὗ ἢ τε σὺν Τολμίδῃ τῶν χιλίων ἐν Λεβαδείᾳ συμφορὰ ἐγένετο καὶ ἡ μεθ' Ἱπποκράτους ἐπὶ Ἀηλῶ, ἐκ τούτων τεταπείνωται μὲν ἡ τῶν Ἀθηναίων δόξα πρὸς τοὺς Βοιωτοὺς, ἐπῆρται δὲ τὸ τῶν Θηβαίων φρόνημα πρὸς τοὺς Ἀθηναίους· ὥστε Βοιωτοὶ μὲν, οἱ πρόσθεν οὐδ' ἐν τῇ ἐαυτῶν τολμῶντες Ἀθηναίοις ἄνευ Λακεδαιμονίων τε καὶ τῶν ἄλλων Πελοποννησίων ἀντιτάττεσθαι, νῦν ἀπειλοῦσιν αὐτοὶ καθ' ἑαυτοὺς ἐμβαλεῖν εἰς τὴν Ἀττικὴν· Ἀθηναῖοι δὲ, οἱ πρότερον, ὅτε Βοιωτοὶ μόνοι ἐγένοντο, πορθοῦντες τὴν Βοιωτίαν, φοβοῦνται, μὴ Βοιωτοὶ δηρώσῃσι τὴν Ἀττικὴν. (5) Καὶ ὁ Σωκράτης, Ἀλλ' αἰσθάνομαι μὲν, ἔφη, ταῦτα οὕτως ἔχοντα· δοκεῖ δέ μοι ἀνδρὶ ἀγαθῷ ἄρχοντι νῦν εὐαρεστοτέρως διακεῖσθαι ἢ πόλις· τὸ μὲν γὰρ θάρσος ἀμέλειάν τε καὶ ῥαθυμίαν καὶ ἀπειθείαν ἐμβάλλει, ὃ δὲ φόβος προσεκτικωτέρους τε καὶ εὐπειθεστέρους καὶ εὐτακτιτέρους ποιεῖ. (6) Τεκμήραιο δ' ἂν τοῦτο καὶ ἀπὸ τῶν ἐν

ταῖς ναυσίν· ὅταν μὲν γὰρ δῆπου μηδὲν φοβῶνται, μεστοί εἰσιν ἀταξίας· ἔστ' ἂν δὲ ἡ χειμῶνα ἢ πολέμους δείσῃσιν, οὐ μόνον τὰ κελευόμενα πάντα ποιῶσιν, ἀλλὰ καὶ σιγῶσι καραδοκοῦντες τὰ προσταχθσόμενα, ὥσπερ χορευταί. (7) Ἀλλὰ μὲν, ἔφη ὁ Περικλῆς, εἴγε νῦν μάλιστα πείθονται, ὥρα ἂν εἴη λέγειν, πῶς ἂν αὐτοὺς προτρεψαίμεθα πάλιν ἀνερασθῆναι τῆς ἀρχαίας ἀρετῆς τε καὶ εὐκλείας καὶ εὐδαιμονίας. (8) Οὐκοῦν, ἔφη ὁ Σωκράτης, εἰ μὲν ἐβουλόμεθα χρημάτων αὐτοὺς, ὧν οἱ ἄλλοι εἶχον, ἀντιποιεῖσθαι, ἀποδεικνύντες αὐτοῖς ταῦτα πατρῴα τε ὄντια καὶ προσήκοντα, μάλιστα ἂν οὕτως αὐτοὺς ἐξορμῶμεν ἀντέχεσθαι τούτων· ἐπεὶ δὲ τοῦ μετ' ἀρετῆς πρωτεύειν αὐτοὺς ἐπιμελεῖσθαι βουλόμεθα, τοῦτ' αὖ δεικτέον ἐκ παλαιοῦ μάλιστα προσῆκον αὐτοῖς· καὶ ὥς, τούτου ἐπιμελούμενοι, πάντων ἂν εἴεν κράτιστοι. (9) Πῶς οὖν ἂν τοῦτο διδάσκοιμεν; Οἶμαι μὲν, εἰ τοὺς γε παλαιωτάτους, ὧν ἀκούομεν, προγόνους αὐτῶν ἀναμιμνήσκουμεν αὐτοὺς ἀκηκοότας ἀρίστους γεγονέναι. (10) Ἄρα λέγεις τὴν τῶν θεῶν κρίσιν, ἣν οἱ περὶ Κέκροπα δι' ἀρετὴν ἔκριναν; Λέγω γὰρ, καὶ τὴν Ἐρεχθέως γε τροφὴν καὶ γένεσιν, καὶ τὸν πόλεμον τὸν ἐπ' ἐκείνου γεγόμενον πρὸς τοὺς ἐκ τῆς ἐχομένης ἡπείρου πάσης, καὶ τὸν ἐφ' Ἡρακλειδῶν πρὸς τοὺς ἐν Πελοποννήσῳ, καὶ πάντας τοὺς ἐπὶ Θησέως πολεμηθέντας, ἐν οἷς πάσιν ἐκεῖνοι δῆλοι γεγόναι τῶν καθ' ἑαυτοὺς ἀνθρώπων ἀριστεύσαντες. (11) Εἰ δὲ βούλει, ἃ ὕστερον οἱ

ἐκείνων μὲν ἀπόγονοι, οὐ πολὺ δὲ πρὸ ἡμῶν γεγονότες, ἔπραξαν, τὰ μὲν αὐτοὶ καθ' ἑαυτοὺς ἀγωνιζόμενοι πρὸς τοὺς κυριεύοντας τῆς τε Ἀσίας πάσης καὶ τῆς Εὐρώπης μέχρι Μακεδονίας, καὶ πλείστην τῶν προγεγονότων δύναμιν καὶ ἀφορμὴν κεκτημένους, καὶ μέγιστα ἔργα κατεργασμένους, τὰ δὲ καὶ μετὰ Πελοποννησίων ἀριστεύοντες καὶ κατὰ γῆν καὶ κατὰ θάλατταν· οἳ δὴ καὶ λέγονται πολὺ διενεγκεῖν τῶν καθ' ἑαυτοὺς ἀνθρώπων. Λέγονται γάρ, ἔφη. (12) Τοιγαροῦν πολλῶν μὲν μεταναστιάσεων ἐν τῇ Ἑλλάδι γεγονυῶν, διέμεναν ἐν τῇ ἑαυτῶν· πολλοὶ δὲ ὑπὲρ δικαίων ἀντιλέγοντες ἐπέτρεπον ἐκείνοις· πολλοὶ δὲ, ὑπὸ κρείττονων ὑβριζόμενοι, κατέφευγον πρὸς ἐκείνους. (13) Καὶ ὁ Περικλῆς, Καὶ θαυμάζω γε, ἔφη, ὦ Σώκρατες, ἡ πόλις ὅπως ποῖ ἐπὶ τὸ χεῖρον ἔκλινεν. Ἐγὼ μὲν οἶμαι, ἔφη ὁ Σωκράτης, ὥσπερ καὶ ἀθληταῖ τινες διὰ τὸ πολὺ ὑπερνεγκεῖν καὶ κρατιστεῦσαι καταρῥαθυμήσαντες ὑστερίζουσι τῶν ἀντιπάλων, οὕτω καὶ Ἀθηναίους πολὺ διενεγκόντας ἀμελήσαι ἑαυτῶν, καὶ διὰ τοῦτο χείρους γεγονέναι. (14) Νῦν οὖν, ἔφη, τί ἂν ποιοῦντες ἀναλάβοιεν τὴν ἀρχαίαν ἀρετὴν; Καὶ ὁ Σωκράτης, Οὐδὲν ἀπόκρυφον δοκεῖ μοι εἶναι· ἀλλ' εἰ μὲν, ἐξευρόντες τὰ τῶν προγόνων ἐπιτηδεύματα, μηδὲν χεῖρον ἐκείνων ἐπιτηθεύοιεν, οὐδὲν ἂν χείρους ἐκείνων γενέσθαι· εἰ δὲ μὴ, τοὺς γε νῦν πρωτεύοντας μιμούμενοι, καὶ τούτοις τὰ αὐτὰ ἐπιτηδεύοντες, ὁμοίως μὲν τοῖς αὐτοῖς χρώμενοι, οὐδὲν ἂν χείρους

ἐκείνων εἶεν· εἰ δ' ἐπιμελέστερον, καὶ βελτίους.

(15) Λέγεις, ἔφη, πόρρω που εἶναι τῇ πόλει τὴν καλοκαγαθίαν· πότε γὰρ οὕτως Ἀθηναῖοι, ὥσπερ Λακεδαιμόνιοι, ἢ πρεσβυτέρους αἰδέονται; οἱ ἀπὸ τῶν πατέρων ἄρχονται καταφρονεῖν τῶν γεραιτέρων· ἢ σωμασκήσουσιν οὕτως; οἷ σὺ μόνον αὐτοὶ εὐεξίας ἀμελοῦσιν, ἀλλὰ καὶ τῶν ἐπιμελουμένων καταγελοῦσι.

(16) Πότε δὲ οὕτω πείσονται τοῖς ἄρχουσιν; οἷ καὶ ἀγάλλονται ἐπὶ τῷ καταφρονεῖν τῶν ἀρχόντων· ἢ πότε οὕτως ὁμονοήσουσιν; οἱ γε, ἀντὶ μὲν τοῦ συνεργεῖν ἑαυτοῖς τὰ συμφέροντα, ἐπηρεάζουσιν ἀλλήλοις, καὶ φθονοῦσιν ἑαυτοῖς μᾶλλον ἢ τοῖς ἄλλοις ἀνθρώποις· μάλιστα δὲ πάντων ἐν τε ταῖς ἰδίαις συνόδοις καὶ ταῖς κοιναῖς διαφέρονται, καὶ πλείστας θίκας ἀλλήλοις δικάζονται, καὶ προαιροῦνται μᾶλλον οὕτω κερθαίνειν ἀπ' ἀλλήλων ἢ συνωφελοῦντες αὐτούς· τοῖς δὲ κοινοῖς ὥσπερ ἀλλοιγρίοις χρώμενοι, περὶ τούτων αὐτὸ μάχονται, καὶ ταῖς εἰς τὰ τοιαῦτα δυνάμεσι μάλιστα χαίρουσιν.

(17) Ἐξ ὧν πολλὴ μὲν ἀπειρία καὶ κακία τῇ πόλει ἐμφύεται, πολλὴ δὲ ἐχθρα καὶ μῖσος ἀλλήλων τοῖς πολίταις ἐγγίγνεται, δι' ἃ ἔγωγε μάλα φοβοῦμαι αἰεὶ, μή τι μείζον, ἢ ὥστε φέρεν δύνασθαι, κακὸν τῇ πόλει συμβῇ.

(18) Μηδαμῶς, ἔφη ὁ Σωκράτης, ὦ Περικλείς, οὕτως ἡγοῦ ἀνηκέστῳ πονηρίᾳ νοσεῖν Ἀθηναίους· οὐχ ὅρᾳς, ὥς εὐτακτοὶ μὲν εἶσαν ἐν τοῖς ναυτικοῖς, εὐτάκτως δ' ἐν τοῖς γυμνακοῖς ἀγῶσι πείθονται τοῖς ἐπιστάταις, οὐδενῶν δὲ καταδεέστερον ἐν

τοῖς χοροῖς ὑπηρετοῦσι τοῖς διδασκάλοις; (19) Τοῦτο γάρ τοι, ἔφη, καὶ θαυμασιόν ἐστι, τὸ τοὺς μὲν τοιούτους πειθαρχεῖν τοῖς ἐφεστιάσι, τοὺς δὲ ὀπλίτας καὶ τοὺς ἱππεῖς, οἳ δοκοῦσι καλοκάγαθία προκεκρέσθαι τῶν πολιτῶν, ἀπειθεστάτους εἶναι πάντων. (20) Καὶ ὁ Σωκράτης ἔφη, Ἡ δὲ ἐν Ἀρείῳ πάγῃ βουλή, ὦ Περικλεῖς, οὐκ ἐκ τῶν δεδοκimasμένων καθίσταται; Καὶ μάλα, ἔφη. Οἶσθα οὖν τινας, ἔφη, κάλλιον ἢ νομιμώτερον ἢ σεμνότερον ἢ δεκαιώτερον τάς τε δίκας δικάζοντας καὶ τᾶλλα πάντα πράττοντας; Οὐ μέμφομαι, ἔφη, τούτοις. Οὐ τοίνυν, ἔφη, δεῖ ἀθυμεῖν, ὥς οὐκ εὐτάκτων ὄντων Ἀθηναίων. (21) Καὶ μὴν ἐν γε τοῖς στρατιωτικοῖς, ἔφη, ἐνθα μάλιστα δεῖ σωφρονεῖν τε καὶ εὐτακτεῖν καὶ πειθαρχεῖν, οὐδενὶ τούτων προσέχουσιν. Ἰσῶς γάρ, ἔφη ὁ Σωκράτης, ἐν τούτοις οἱ ἥκιστα ἐπιστάμενοι ἄρχουσιν αὐτῶν· οὐχ ὁρᾷς, ὅτι κιθαριστῶν μὲν καὶ χορευτῶν καὶ ὀρχηστῶν οὐδὲ εἰς ἐπιχειρεῖ ἄρχειν μὴ ἐπιστάμενος, οὐδὲ παλαιστῶν οὐδὲ παγκρατιαστῶν; ἀλλὰ πάντες, ὅσοι τούτων ἄρχουσιν, ἔχουσι δεῖξαι, ὁπόθεν ἔμαθον ταῦτα, ἐφ' οἷς ἐφεστᾶσι· τῶν δὲ στρατηγῶν οἱ πλεῖστοι αὐτοσχεδιάζουσιν. (22) Οὐ μέντοι σέ γε τοιοῦτον ἐγὼ νομίζω εἶναι, ἀλλ' οἶμαί σε οὐδὲν ἥτιον ἔχειν εἰπεῖν, ὁπότε στρατηγεῖν ἢ ὁπότε παλαίειν ἤρξω μανθάνειν· καὶ πολλὰ μὲν οἶμαί σε τῶν πατρῴων στρατηγημάτων παρεληφτότα διασώζειν, πολλὰ δὲ πανταχόθεν συνενηνοχέειν, ὁπόθεν οἷόν τε ἦν μαθεῖν τι ὠφέλει-

μον εἰς στρατηγίαν. (23) Οἶμαι δὲ σε πολλὰ με-
ριμνᾶν, ὅπως μὴ λάθῃς σεαυτὸν ἀγνοῶν τι τῶν εἰς
στρατηγίαν ὠφελίμων· καὶ ἐάν τι τοιοῦτον αἰσῶθῃ
σεαυτὸν μὴ εἰδότα, ζητεῖν τοὺς ἐπισταμένους ταῦτα,
οὔτε δῶρων οὔτε χαρίτων φειδόμενον, ὅπως μάθῃς
παρ' αὐτῶν ἃ μὴ ἐπίστασαι, καὶ συνεργοὺς ἀγα-
θοὺς ἔχῃς. (24) Καὶ ὁ Περικλῆς, Οὐ λανθάνεις
με, ὦ Σώκρατες, ἔφη, ὅτι οὐδ' οἰόμενός με τούτων
ἐπιμελεῖσθαι ταῦτα λέγεις, ἀλλ' ἐγχειρῶν με διδά-
σκεις, ὅτι τὸν μέλλοντα στρατηγεῖν τούτων ἀπάντων
ἐπιμελεῖσθαι δεῖ· ὁμολογῶ μέντοι καὶ γὰρ σοι ταῦτα.
(25) Τοῦτο δ', ἔφη, ὦ Περικλείης, κατανενόηκας,
ὅτι πρόκειται τῆς χώρας ἡμῶν ὄρη μεγάλα, καθή-
κοντα ἐπὶ τὴν Βοιωτίαν, δι' ὧν εἰς τὴν χώραν εἰσο-
δοὶ στεναί τε καὶ προσάντεις εἶσι, καὶ ὅτι μέση διέ-
ζωσται ὄρεσιν ἐρυμνοῖς; Καὶ μάλα, ἔφη. (26)
Τί δέ; σὺ ἐκεῖνο ἀκήκοας, ὅτι Μυσοὶ καὶ Πιοῖδαι
ἐν τῇ βασιλέως χώρᾳ κατέχοντες ἐρυμνὰ πάνυ χω-
ρία, καὶ κούφως ὀπλισμένοι, δύνανται πολλὰ μὲν
τὴν βασιλέως χώραν καταθρόνιες κακοποιεῖν, αὐτοὶ
δὲ ζῆν ἐλεύθεροι; Καὶ τοῦτό γε, ἔφη, ἀκούω.
(27) Ἀθηναίους δ' οὐκ ἂν οἶει, ἔφη, μέχρι τῆς ἐλα-
φρᾶς ἡλικίας ὀπλισμένους κουφοτέροις ὅπλοις, καὶ
τὰ προκείμενα τῆς χώρας ὄρη κατέχοντας, βλαβε-
ροὺς μὲν τοῖς πολεμίοις εἶναι, μεγάλην δὲ προβολὴν
τοῖς πολίταις τῆς χώρας κατεσκευάσθαι; Καὶ ὁ
Περικλῆς, Πάντι οἶμαι, ἔφη, ὦ Σώκρατες, καὶ ταῦτα
χρήσιμα εἶναι. (28) Εἰ τούτων, ἔφη ὁ Σωκράτης,

ἀρέσκει σοι ταῦτα, ἐπιχείρει αὐτοῖς, ὦ ἄριστε· ὃ τι μὲν γὰρ ἂν τούτων καταπράξης, καὶ σοὶ καλὸν ἔσται καὶ τῇ πόλει ἀγαθόν· ἐὰν δέ τι ἀδυνατῆς, οὔτε τὴν πόλιν βλάβεις οὔτε σαντὸν καταισχυνεῖς.

CAP. VI.

Glauconem imperitum adolescentem a capessenda republica avertit Socrates.

Γλαύκωνα δὲ τὸν Ἀρίστωνος, ὃς ἐπεχείρει δημηγορεῖν, ἐπιθυμῶν προστατεύειν τῆς πόλεως, οὐδέπω εἴκοσιν ἔτη γεγονώς, ὃν τῶν ἄλλων οἰκείων τε καὶ φίλων οὐδεὶς ἠδύνατο παῦσαι ἐλκόμενόν τε ἀπὸ τοῦ βήματος καὶ καταγέλαστον ὄντα· Σωκράτης δέ, εὖνους ὢν αὐτῷ διὰ τε Χαρμίδην τὸν Γλαύκωνος καὶ διὰ Πλάτωνα, μόνος ἔλαυσεν. (2) Ἐντυχὼν γὰρ αὐτῷ, πρῶτον μὲν εἰς τὸ ἐθελῆσαι ἀκούειν τοιάδε λέξας κατέσχευεν. Ὡς Γλαύκων, ἔφη, προστατεύειν ἡμῖν διανενόησαι τῆς πόλεως; Ἐγὼ, ἔφη, ὦ Σώκρατες. Νὴ Δί', ἔφη· καλὸν γὰρ, εἴπερ τι καὶ ἄλλο τῶν ἐν ἀνθρώποις· δῆλον γὰρ, ὅτι, ἐὰν τοῦτο διαπράξῃ, δυνατὸς μὲν ἔσῃ αὐτὸς τυγχάνειν ὅτιοι ἂν ἐπιθυμῆς, ἱκανὸς δὲ τοὺς φίλους ὠφελεῖν, ἐπαρεῖς δὲ τὸν πατρῷον οἶκον, αὐξήσεις δὲ τὴν πατρίδα, ὀνομασιὸς δ' ἔσῃ πρῶτον μὲν ἐν τῇ πόλει, ἔπειτα δ' ἐν τῇ Ἑλλάδι, ἴσως δὲ ὥσπερ Θεμιστοκλῆς καὶ ἐν τοῖς βαρβάροις· ὅπου δ' ἂν ᾖς, πανταχοῦ περίβλεπτος ἔσῃ. (3) Ταῦτ' οὖν ἀκούων ὁ

Γλαύκων ἐμεγαλύνετο, καὶ ἡδέως παρέμενε. Με-
 τὰ δὲ ταῦτα ὁ Σωκράτης, Οὐκοῦν, ἔφη, τοῦτο μὲν,
 ὦ Γλαύκων, δῆλον, ὅτι, εἴπερ τιμᾶσθαι βούλει,
 ὠφελιτέα σοι ἢ πόλις ἐστίν; Πάνυ μὲν οὖν, ἔφη.
 Πρὸς θεῶν, ἔφη, μὴ τοίνυν ἀποκρύψῃ, ἀλλ' εἰπέ
 ἡμῖν, ἐκ τίνος ἄρξῃ τὴν πόλιν εὐεργετεῖν; (4) Ἐπεὶ
 δὲ ὁ Γλαύκων διεσιώπησεν, ὥς ἂν τότε σκοπῶν,
 ὁπόθεν ἄρχοιτο. Ἄρ', ἔφη ὁ Σωκράτης, ὥπερ,
 φίλου οἴκον εἰ ἀνέξῃσαι βούλοιο, πλουσιώτερον αὐ-
 τὸν ἐπιχειροῦνς ἂν ποιεῖν, οὕτω καὶ τὴν πόλιν πει-
 ράσῃ πλουσιωτέραν ποιῆσαι; Πάνυ μὲν οὖν, ἔφη.
 (5) Οὐκοῦν πλουσιωτέρα γ' ἂν εἴῃ, προσόδων αὐτῇ
 πλειόνων γενομένων; Εἰκὸς γοῦν, ἔφη. Λέξον
 δὴ, ἔφη, ἐκ τίνων νῦν αἱ πρόσοδοι τῇ πόλει, καὶ
 πόσαι τινές εἰσι; δῆλον γὰρ ὅτι ἔσκεσαι, ἵνα, εἰ
 μὲν τινες αὐτῶν ἐνδεῶς ἔχουσιν, ἐκπληρώσῃς· εἰ
 δὲ παραλείπονται, προσπορίσῃς. Ἀλλὰ, μὰ Δί',
 ἔφη ὁ Γλαύκων, ταῦτά γε οὐκ ἐπέσκεμμαι. (6)
 Ἀλλ', εἰ τοῦτο, ἔφη, παρέλιπες, τὰς γε δαπάνας τῆς
 πόλεως ἡμῖν εἰπέ· δῆλον γὰρ, ὅτι καὶ τούτων τὰς
 περιττὰς ἀφαιρεῖν διανοῇ. Ἀλλὰ μὰ τὸν Δί',
 ἔφη, οὐδὲ πρὸς ταῦτά πω ἐσχόλασα. Οὐκοῦν, ἔφη,
 τὸ μὲν πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλού-
 μεθα· πῶς γὰρ οἶόν τε, μὴ εἰδότα γε τὰ ἀναλώμα-
 τα καὶ τὰς προσόδους, ἐπιμεληθῆναι τούτων; (7)
 Ἀλλ, ὦ Σώκρατες, ἔφη ὁ Γλαύκων, δυνατόν ἐστι
 καὶ ἀπὸ πολεμίων τὴν πόλιν πλουτίζειν. Νῆ Δία,
 σφόδρα γ', ἔφη ὁ Σωκράτης, ἐάν τις αὐτῶν κρείττων

ἢ ἥτιων δὲ ὧν καὶ τὰ οἰκεῖα προσαποβάλοι ἄν.
 Ἀληθῆ λέγεις, ἔφη. (8) Οὐκοῦν, ἔφη, τὸν γε βουλευ-
 σόμενον, πρὸς οὐστυνας δεῖ πολεμεῖν, τὴν τε τῆς
 πόλεως δύναμιν καὶ τὴν τῶν ἐναντίων εἰδέναι δεῖ,
 ἵνα, εἰ μὲν ἡ τῆς πόλεως κρείττων ἢ, συμβουλεύῃ
 ἐπιχειρεῖν τῷ πολέμῳ· εἰ δὲ ἥτιων τῆς τῶν ἐναν-
 τίων, εὐλαβεῖσθαι πείθῃ. Ὅρθῳς λέγεις, ἔφη.
 (9) Πρῶτον μὲν τοῖνυν, ἔφη, λέξον ἡμῖν τῆς πόλεως
 τὴν τε περὶ τὴν καὶ τὴν ναυτικὴν δύναμιν, εἴτα τὴν
 τῶν ἐναντίων. Ἀλλὰ, μὰ τὸν Δί', ἔφη, οὐκ ἂν
 ἔχοιμί σοι οὕτως γε ἀπὸ στόματος εἰπεῖν. Ἀλλ', εἰ
 γέγραπται σοι, ἔνεγκε, ἔφη· πάνυ γὰρ ἡδέως ἂν
 τοῦτο ἀκούσαιμι. Ἀλλὰ, μὰ τὸν Δί', ἔφη, οὐδὲ
 γέγραπται μοί πω. (10) Οὐκοῦν, ἔφη, καὶ περὶ
 πολέμου συμβουλεύειν τὴν γε πρώτην ἐπισχῆσομεν·
 ἴσως γὰρ καὶ διὰ τὸ μέγεθος αὐτῶν, ἄρτι ἀρχόμε-
 νος τῆς προστατείας, οὐπω ἐξήτακας. Ἀλλὰ τοι
 περὶ γε φυλακῆς τῆς χώρας οἶδ' ὅτι σοι μεμέληκεν,
 καὶ οἶσθα, ὅπόσαι τε φυλακαὶ ἐπὶ καίροί εἰσι καὶ
 ὅπόσαι μὴ, καὶ ὅποσοι τε φρουροὶ ἱκανοὶ εἰσι καὶ
 ὅποσοι μὴ εἰσι· καὶ τὰς μὲν ἐπικαίρους φυλακὰς
 συμβουλεύσεις μεζονας ποιεῖν, τὰς δὲ περιττὰς
 ἀφαιρεῖν. (11) Νῆ Δί', ἔφη ὁ Γλαύκων, ἀπάσας
 μὲν οὖν ἔγωγε, ἕνεκά γε τοῦ οὕτως αὐτὰς φυλάττε-
 σθαι, ὥστε κλέπτεσθαι τὰ ἐκ τῆς χώρας. Ἐὰν δέ
 τις ἀφέλῃ γ', ἔφη, τὰς φυλακὰς, οὐκ οἶει καὶ ἀρπά-
 ζειν ἑξουσίαν ἔσεσθαι τῷ βουλομένῳ; ἀτὰρ, ἔφη,
 πότερον ἐλθὼν αὐτὸς ἐξήτακας τοῦτο, ἢ πῶς οἶσθα,

ὅτι κακῶς φυλάττονται; *Εὐκάζω*, ἔφη. Οὐκοῦν, ἔφη, καὶ περὶ τούτων, ὅταν μηκέτι εὐκάζωμεν, ἀλλ' ἤδη εἰδῶμεν, τότε συμβουλευόμεν; *Ισως*, ἔφη ὁ *Γλαύκων*, βέλτεον. (12) *Εἰς γε μὴν*, ἔφη, τὰργύρια οἶδ' ὅτι οὐκ ἀφῆξαι, ὥστ' ἔχειν εἰπεῖν, διότι νῦν ἐλάττω ἢ πρόσθεν προσέρχεται αὐτόθεν. Οὐ γάρ σὺν ἐλήλυθα, ἔφη. Καὶ γὰρ, νῆ *Δί'*, ἔφη ὁ *Σωκράτης*, λέγεται βαρὺ τὸ χωρίον εἶναι· ὥστε, ὅταν περὶ τούτου δέῃ συμβουλευεῖν, αὕτη σοι ἡ πρόφασις ἀρκέσει. *Σκέφομαι*, ἔφη ὁ *Γλαύκων*. (13) *Ἀλλ' ἐκείνου γέ τοι*, ἔφη, οἶδ' ὅτι οὐκ ἡμέληκας, ἀλλ' ἔσκεπαι, πόσον χρόνον ἱκανός ἐστιν ὁ ἐκ τῆς χώρας γιγνώμενος οἶτος διατρέφεεν τὴν πόλιν, καὶ πόσου εἰς τὸν ἐνιαυτὸν προσδεῖται, ἵνα μὴ τούτου λάθῃ σέ ποτε ἡ πόλις ἐνδεὴς γενομένη, ἀλλ', εἰδὼς, ἔχῃς ὑπὲρ τῶν ἀναγκαίων συμβουλευῶν τῇ πόλει βοηθεῖν τε καὶ σώζειν αὐτήν. *Λέγεις*, ἔφη ὁ *Γλαύκων*, παμμέγεθες πρᾶγμα, εἴγε καὶ τῶν τοσούτων ἐπιμελεῖσθαι δεῖσαι. (14) *Ἀλλὰ μέντοι*, ἔφη ὁ *Σωκράτης*, οὐδ' ἂν τὸν ἑαυτοῦ ποτε οἶκον καλῶς τις οἰκῇσαιεν, εἰ μὴ πάντα μὲν εἴσεται, ὧν προσδεῖται, πάντων δὲ ἐπιμελόμενος ἐκπληρώσει· ἀλλ' ἐπεὶ ἡ μὲν πόλις ἐκ πλειόνων ἢ μυρίων οἰκιῶν συνέστηκε, χαλεπὸν δὲ ἐστὶν ἅμα τοσούτων οἰκῶν ἐπιμελεῖσθαι, πῶς οὐχ ἕνα, τὸν τοῦ θεοῦ, πρῶτον ἐπειράθῃς αὐξῆσαι; δεῖται δέ· καὶ μὲν τοῦτον δύνῃ, καὶ πλείους ἐπιχειρήσεις· ἕνα δὲ μὴ δυνάμενος ὠφελησαι, πῶς ἂν πολλοὺς γε δυνηθείης; ὥπερ εἴ τις ἐν

τάλαντον μὴ δύναίτο φέρειν, πῶς οὐ φανερόν, ὅτι πλείω γε φέρειν οὐδ' ἐπιχειρητέον αὐτῷ; (15) Ἀλλ' ἐγὼ, ἔφη ὁ Γλαύκων, ὠφελοῖν ἂν τὸν τοῦ θεοῦ οἶκον, εἴ μοι ἐθέλοι πείθεσθαι. Εἶτα, ἔφη ὁ Σωκράτης, τὸν θεῖον οὐ δυνάμενος πείθειν, Ἀθηναίους πάντας μετὰ τοῦ θεοῦ νομίζεις δυνήσεσθαι ποιῆσαι πείθεσθαί σοι; (16) Φυλάττου, ἔφη, ὁ Γλαύκων, ὅπως μὴ, τοῦ εὐδοξεῖν ἐπιθυμῶν, εἰς τὸν ἀντίον ἔλθῃς· ἢ οὐχ ὁρᾷς, ὥς σφαλερόν ἐστι τὸ, ἃ μὴ οἶδέ τις, ταῦτα λέγειν ἢ πράττειν; ἐνθυμοῦ δὲ τῶν ἄλλων, ὅσους οἶσθα τοιούτους, οἷοι φαίνονται καὶ λέγοντες ἃ μὴ ἴσασι καὶ πράττοντες· πότερά σοι δοκοῦσιν ἐπὶ τοῖς τοιούτοις ἐπαίνου μᾶλλον ἢ ψόγου τυγχάνειν; καὶ πότερον θαυμάζεσθαι μᾶλλον ἢ καταφρονεῖσθαι; (17) Ἐνθυμοῦ δὲ καὶ τῶν εἰδότεων ὅ τί τε λέγουσι καὶ ὅ τι ποιοῦσι· καὶ, ὥς ἐγὼ νομίζω, εὐρήσεις ἐν πᾶσιν ἔργοις τοὺς μὲν εὐδοκιμοῦντάς τε καὶ θαυμαζομένους ἐκ τῶν μάλιστα ἐπισταμένων ὄντας, τοὺς δὲ κακοδοξοῦντάς τε καὶ καταφρονομένους ἐκ τῶν ἀμαθεστάτων. (18) Εἰ οὖν ἐπιθυμεῖς εὐδοκιμεῖν τε καὶ θαυμάζεσθαι ἐν τῇ πόλει, πειρῶ κατεργάσασθαι ὥς μάλιστα τὸ εἰδέναι, ἃ βούλει πράττειν· ἐὰν γὰρ τούτῳ διενεγκὼν τῶν ἄλλων ἐπιχειρῇς τὰ τῆς πόλεως πράττειν, οὐκ ἂν θαυμάσαιμι, εἰ πάνυ ῥαδίως τύχοις ὧν ἐπιθυμεῖς.

CAP. VII.

Charmidem verecundantem ad capessendam rem publicam cohortatur Socrates.

Χαρμίδην δὲ τὸν Γλαύκωνος ὄρων ἀξιόλογον μὲν ἄνδρα ὄντα, καὶ πολλῷ δυνατώτερον τῶν τὰ πολιτικὰ τότε πραττόντων, ὁκνοῦντα δὲ προσιέναι τῷ δήμῳ, καὶ τῶν τῆς πόλεως πραγμάτων ἐπιμελεῖσθαι, Εἰπέ μοι, ἔφη, ὦ Χαρμίδη, εἴ τις ἱκανὸς ὢν τοὺς στεφανίτας ἀγῶνας νικᾷν, καὶ διὰ τοῦτο αὐτὸς τε τιμᾶσθαι καὶ τὴν πατρίδα ἐν τῇ Ἑλλάδι εὐδοκιμωτέραν ποιεῖν, μὴ θέλοι ἀγωνίζεσθαι, ποῖόν τινα τοῦτον νομίζεις ἂν τὸν ἄνδρα εἶναι; Ἀῖνῳ ὅτι, ἔφη, μαλακὸν τε καὶ δειλόν. (2) Εἰ δέ τις, ἔφη, δυνατὸς ὢν τῶν τῆς πόλεως πραγμάτων ἐπιμελόμενος τὴν τε πόλιν αὖξεν, καὶ αὐτὸς διὰ τοῦτο τιμᾶσθαι, ὁκνοῖ τοῦτο πράττειν, οὐκ ἂν εἰκότως δειλὸς νομίζοιτο; Ἰσως, ἔφη· ἀτὰρ πρὸς τί με ταῦτα ἐρωτᾷς; Ὅτι, ἔφη, οἶμαί σε, δυνατὸν ὄντα, ὁκνεῖν ἐπιμελεῖσθαι, καὶ ταῦτα, ὧν ἀνάγκη σοι ματέχειν πολίτῃ γε ὄντι. (3) Τὴν δὲ ἐμὴν δύναμιν, ἔφη ὁ Χαρμίδης, ἐν ποίῳ ἔργῳ καταμαθὼν, ταῦτά μου καταγιγνώσκεις; Ἐν ταῖς συνουσίαις, ἔφη, αἷς σὺναι τοῖς τὰ τῆς πόλεως πράττουσι· καὶ γὰρ, ὅταν τι ἀνακοινῶνταί σοι, ὄρω σε καλῶς συμβουλευόντα, καὶ, ὅταν τι ἁμαρτάνωσιν, ὀρθῶς ἐπιτιμῶντα. (4) Οὐ ταυτόν ἐστιν, ἔφη, ὦ Σώκρατες, ἰδίᾳ τε διαλέ-

γεσθαι, καὶ ἐν τῷ πλήθει ἀγωνίζεσθαι. Καὶ μὴν, ἔφη, ὃ γε ἀριθμεῖν δυνάμενος οὐδὲν ἥτιον ἐν τῷ πλήθει ἢ μόνος ἀριθμεῖ, καὶ οἱ κατὰ μόνας ἀριστα κωταρίζοντες αὐτοὶ καὶ ἐν τῷ πλήθει κρατυστεύουσιν.

(5) Αἰδῶ δὲ καὶ φόβον, ἔφη, οὐχ ὅρᾳς ἔμφυτά τε ἀνθρώποις ὄντα, καὶ πολλὰ μᾶλλον ἐν τοῖς ὄχλοις ἢ ἐν ταῖς ἰδίαις ὁμιλίαις παριστάμενα; Καὶ σέ γε διδάξαν, ἔφη, ὥρμημαι, ὅτι οὔτε τοὺς φρονιμωτάτους αἰδούμενος οὔτε τοὺς ἰσχυροτάτους φοβούμενος, ἐν ταῖς ἀφρονεσιαῖς τε καὶ ἀσθενεσιαῖς αἰσχύνῃ λέγειν.

(6) Πότερον γὰρ τοὺς γραφεῖς αὐτῶν ἢ τοὺς σκυτεῖς ἢ τοὺς τέκτονας ἢ τοὺς χαλκεῖς ἢ τοὺς γεωργοὺς ἢ τοὺς ἐμποροὺς ἢ τοὺς ἐν τῇ ἀγορᾷ μεταβαλλομένους καὶ φροντίζοντας, ὃ τι ἐλάττωτος πριάμενοι πλείονος ἀποδῶνται, αἰσχύνῃ; ἐκ γὰρ ταύτων ἀπάντων ἡ ἐκκλησία συνίσταται.

(7) Τί δὲ οἶμαι διαφέρειν ὃ σὺ ποιεῖς, ἢ τῶν ἀσκητῶν ὄντα κραίτω τοὺς ἰδιώτας φοβεῖσθαι; οὐ γὰρ τοῖς πρῶτεύουσιν ἐν τῇ πόλει (ὧν ἔνιοι καταφρονοῦσί σοι) ῥαδίως διαλεγόμενος, καὶ τῶν ἐπιμελουμένων τοῦ τῇ πόλει διαλέγεσθαι πολὺ περιῶν, ἐν τοῖς μηδὲ πώποτε φροντίσαι τῶν πολιτικῶν μηδὲ σοῦ καταπεφρονηκόσιν ὀκνεῖς λέγειν, δεδιὼς μὴ καταγελασθῆς;

(8) Τί δ', ἔφη, οὐ δοκοῦσί σοι πολλάκις οἱ ἐν τῇ ἐκκλησίᾳ τῶν ὀρθῶς λεγόντων καταγελαῖν; Καὶ γὰρ οἱ ἕτεροι, ἔφη· διὸ καὶ θαυμάζω σου, εἰ ἐκείνους, ὅταν τοῦτο ποιῶσι, ῥαδίως χειρούμενος, τοῖς δὲ μηδένα τρόπον οἶμαι δυνήσεσθαι προσεγεχθῆ-

ναι. (9) Ὡς γὰρ, μὴ ἀγνόει σεαυτὸν, μηδὲ ἀμάρτανε, ἃ οἱ πλεῖστοι ἀμαρτάνουσιν· οἱ γὰρ πολλοὶ ὠρμηκότες ἐπὶ τὸ σκοπεῖν τὰ τῶν ἄλλων πράγματα, οὐ τρέπονται ἐπὶ τὸ ἑαυτοὺς ἐξετάζειν· μὴ οὖν ἀπορρήθῃμει τούτου, ἀλλὰ διατείνου μᾶλλον πρὸς τὸ σεαυτῷ προσέχεον· καὶ μὴ ἀμέλει τῶν τῆς πόλεως, εἴ τι δυνατόν ἐστι διὰ σέ βέλτιον ἔχειν· τούτων γὰρ καλῶς ἐχόντων, οὐ μόνον οἱ ἄλλοι πολῖται, ἀλλὰ καὶ οἱ σοὶ φίλοι καὶ αὐτοὺς σὺ οὐκ ἐλάχιστα ὠφελήσῃ.

CAP. VIII.

Captiosus Aristippi questionibus de bono et pulcro respondet Socrates.

Ἀριστίππου δὲ ἐπιχειροῦντος ἐλέγχειν τὸν Σωκράτην, ὥσπερ αὐτὸς ὑπ' ἐκείνου τὸ πρότερον ἠλέγχετο, βουλόμενος τοὺς συνόντας ὠφελεῖν ὁ Σωκράτης, ἀπεκρίνατο, οὐχ ὥσπερ οἱ φυλατιόμενοι, μή πη ὁ λόγος ἐπαλλαχθῇ, ἀλλ' ὥς ἂν πεπεισμένοι μάλα πρᾶττεν τὰ δέοντα. (2) Ὁ μὲν γὰρ αὐτὸν ἤρειο, εἴ τι εἰδείη ἀγαθὸν, ἵνα, εἴ τι εἴποι τῶν τοιούτων, οἷον ἢ σιτίον ἢ ποτὸν ἢ χρήματα ἢ ὑγίειαν ἢ ῥώμην ἢ τόλμαν, δεικνύῃ δὴ τοῦτο κακὸν ἐνίστοιεν· ὁ δὲ εἰδὼς, ὅτι, εἰάν τι ἐνοχλῇ ἡμᾶς, θεόμεθα τοῦ παύσαντος, ἀπεκρίνατο, ἥπερ καὶ ποιεῖν κρετίσιον. (3) Ἀρά γε, ἔφη, ἐρωτᾷς με, εἴ τι οἶδα πυ-

ρετοῦ ἀγαθόν; Οὐκ ἔγωγ', ἔφη. Ἀλλὰ ὀφθαλμίας; Οὐδέ τοῦτο. Ἀλλὰ λιμοῦ; Οὐδέ λιμοῦ. Ἀλλὰ μὴν, ἔφη, εἴγ' ἐρωτᾷς με, εἴ τι ἀγαθὸν οἶδα, ὃ μηδενὸς ἀγαθὸν ἐστίν, οὐτ' οἶδα, ἔφη, οὔτε δέομαι.

(4) Πάλιν δὲ τοῦ Ἀριστίππου ἐρωτῶντος αὐτόν, εἴ τι εἰδείη καλόν; Καὶ πολλὰ, ἔφη. Ἀρ' οὖν, ἔφη, πάντα ὅμοια ἀλλήλοις; Ὡς οἶόν τε μὲν οὖν, ἔφη, ἀνομοιοτάτα ἐνία. Πῶς οὖν, ἔφη, τὸ τῷ καλῷ ἀνόμοιον καλὸν ἂν εἴη; Ὅτι, νῆ Δί', ἔφη, ἐστὶ μὲν τῷ καλῷ πρὸς δρόμον ἀνθρώπων ἄλλος ἀνόμοιος, καλὸς πρὸς πάλιν· ἐστὶ δὲ καὶ ἀσπίς, καλὴ πρὸς τὸ προβαλέσθαι, ὥς ἐνὶ ἀνομοιοτάτῃ τῷ ἀκόντι, καλὴ πρὸς τὸ σφόδρα τε καὶ ταχὺ φέρεσθαι.

(5) Οὐδὲν διαφερόντως, ἔφη, ἀποκρίνη μοι, ἢ ὅτε σε ἠρώτησα, εἴ τι ἀγαθὸν εἰδείης. Σὺ δ' οἶει, ἔφη, ἄλλο μὲν ἀγαθόν, ἄλλο δὲ καλὸν εἶναι; οὐκ οἶσθ', ὅτι πρὸς ταῦτα πάντα καλὰ τε καὶ ἀγαθὰ ἐστὶ; πρῶτον μὲν γὰρ ἡ ἀρετὴ οὐ πρὸς ἄλλα μὲν ἀγαθόν, πρὸς ἄλλα δὲ καλόν ἐστίν· ἔπειτα οἱ ἄνθρωποι τὸ αὐτό τε καὶ πρὸς τὰ αὐτὰ καλοὶ καὶ ἀγαθοὶ λέγονται· πρὸς τὰ αὐτὰ δὲ καὶ τὰ σώματα τῶν ἀνθρώπων καλὰ τε καὶ ἀγαθὰ φαίνεται· πρὸς ταῦτα δὲ καὶ τὰ ἄλλα πάντα, οἷς ἄνθρωποι χρῶνται, καλὰ τε καὶ ἀγαθὰ νομίζεται, πρὸς ἅπερ ἂν εὐχρηστα ᾖ. (6) Ἀρ' οὖν, ἔφη, καὶ κόφινος κοπροφόρος καλὸν ἐστίν; Νῆ Δί', ἔφη, καὶ χρυσὴ γε ἀσπίς αἰσχροῦν, ἐὰν πρὸς τὰ ἐαυτῶν ἔργα ὁ μὲν καλῶς πεποιημένος ᾖ, ἢ δὲ κακῶς.

Λέγεις σὺ, ἔφη, καλὰ τε καὶ αἰσχροὶ τὰ ἀντὶα εἶναι;
 (7) Καὶ νῆ Δία, ἔγωγ', ἔφη, ἀγαθὰ τε καὶ κακὰ·
 πολλάκις γὰρ τό γε λιμοῦ ἀγαθὸν πυρετοῦ κακὸν
 ἔστιν, καὶ τὸ πυρετοῦ ἀγαθὸν λιμοῦ κακὸν ἔστι·
 πολλάκις δὲ τὸ μὲν πρὸς δρόμον καλὸν, πρὸς πάλην
 αἰσχρόν· τὸ δὲ πρὸς πάλην καλὸν, πρὸς δρόμον
 αἰσχρόν· πάντα γὰρ ἀγαθὰ μὲν καὶ καλὰ ἔστι,
 πρὸς ᾧ ἂν εὖ ἔχη, κακὰ δὲ καὶ αἰσχροὶ, πρὸς ᾧ ἂν
 κακῶς.

(8) Καὶ οἰκίας δὲ λέγων τὰς αὐτὰς καλὰς τε εἶναι
 καὶ χρησίμους, παιδεύειν ἔμοιγ' ἐδόκει, οἷας χρὴ οἰ-
 κοδομεῖσθαι· ἐπεσκόπει δὲ ὧδα· Ἀρά γε τὸν μέλ-
 λοντα οἰκίαν, οἷαν χρὴ, ἔχειν τοῦτο δεῖ μηχανᾶσθαι,
 ὅπως ἡδίστη τε ἐνδιατιᾶσθαι καὶ χρησιμωτάτη ἔσται;
 (9) Τούτου δὲ ὁμολογουμένου, Οὐκοῦν ἡδὺ μὲν θέ-
 ρους ψυχερὴν ἔχειν, ἡδὺ δὲ χειμῶνος ἀλεσχρὴν;
 Ἐπειδὴ δὲ καὶ τοῦτο συμφαῖεν, Οὐκοῦν ἐν ταῖς
 πρὸς μεσημβρίαν βλεπούσαις οἰκίαις τοῦ μὲν χει-
 μῶνος ὁ ἥλιος εἰς τὰς πασιτάδας ὑπολάμπει, τοῦ δὲ
 θέρους ὑπὲρ ἡμῶν αὐτῶν καὶ τῶν στεγῶν πορευό-
 μενος σκιὰν παρέχει· οὐκοῦν εἴ γε καλῶς ἔχει ταῦ-
 τα οὕτω γίγνεσθαι, οἰκοδομεῖν δεῖ ὑψηλότερα μὲν
 τὰ πρὸς μεσημβρίαν, ἵνα ὁ χειμερινὸς ἥλιος μὴ
 ἀποκλείηται· χθαμαλώτερα δὲ τὰ πρὸς ἄρκτον, ἵνα
 οἱ ψυχροὶ μὴ ἐμπέτωσιν ἄνεμοι. (10) Ὡς δὲ
 συνελόντι εἰπεῖν, ὅποι πάσας ὥρας αὐτός τε ἂν
 ἡδιστα καταφεύγοι καὶ τὰ ὄντα ἀσφαλέστατα τε-

θοῖτο, αὐτὴ ἂν εἰκότως ἡδίστη τε καὶ καλλίστη οἰ-
κησις εἴη· γραφαὶ δὲ καὶ ποικιλίαι πλείονας εὐ-
φροσύνας ἀποστερουῦσιν ἢ παρέχουσι. Ναοὺς γε
μὴν καὶ βωμοὺς χώραν ἔφη εἶναι πρεπωδεστάτην,
ἣτις ἐμφανεσιτάτη οὖσα ἀστιβεσιτάτη εἴη· ἡδὺ μὲν
γὰρ ἰδόντας προσεύξασθαι, ἡδὺ δὲ ἀγνώως ἔχοντας
προσιέναι.

CAP. IX.

Sententiae Socratis variae, de fortitudine, de sapientia, de tempe-
rantia, aliisque virtutibus et rebus.

Πάλιν δὲ ἐρωτώμενος, ἡ ἀνδρία πότερον εἴη δι-
δακτὸν ἢ φυσικόν; οἶμαι μὲν, ἔφη, ὥσπερ σῶμα σώ-
ματος ἰσχυρότερον πρὸς τοὺς πόνους φύεται, οὕτω
καὶ ψυχὴν ψυχῆς ἐρῶμενεσιτέρα πρὸς τὰ δεινὰ φύ-
σει γίγνεσθαι· ὁρῶ γὰρ ἐν τοῖς αὐτοῖς νόμοις τε καὶ
ἔθουσι τρεφομένους πολὺ διαφέροντας ἀλλήλων τόλ-
μη. (2) Νομίζω μέντοι πᾶσαν φύσιν μαθήσει καὶ
μελέτῃ πρὸς ἀνδρίαν αὖξεσθαι· δῆλον μὲν γὰρ,
ὅτι Σκύθαι καὶ Θρᾶκες οὐκ ἂν τολμήσειαν ἀσπίδας
καὶ δόρατα λαβόντες Λακεδαιμονίοις διαμάχεσθαι·
φανερὸν δὲ, ὅτι καὶ Λακεδαιμόνιοι οὐτ' ἂν Θρᾶξιν
ἐν πέλταις καὶ ἀκοντίοις, οὔτε Σκύθαις ἐν τόξοις
ἐθέλοιεν ἂν διαγωνίζεσθαι. (3) Ὅρῳ δ' ἐγωγε καὶ
ἐπὶ τῶν ἄλλων πάντων ὁμοίως καὶ φύσει διαφέρον-
τας ἀλλήλων τοὺς ἀνθρώπους, καὶ ἐπιμελείᾳ πολὺ

ἐπιδιδόντας· ἐκ δὲ τούτων δῆλόν ἐστιν, ὅτι πάντας
 χρηὴ καὶ τοὺς εὐφραιτέρους καὶ τοὺς ἀμβλυτέρους
 τὴν φύσιν, ἐν οἷς ἂν ἀξιόλογοι βούλωνται γενέσθαι,
 ταῦτα καὶ μαρθάνειν καὶ μελετᾶν. (4) Σοφίαν δὲ
 καὶ σωφροσύνην οὐ διώριζεν, ἀλλὰ τὸν τὰ μὲν καλὰ
 τε καὶ ἀγαθὰ γινώσκοντα χρῆσθαι αὐτοῖς, καὶ τὸν
 τὰ αἰσχροὶ εἰδότες εὐλαβεῖσθαι, [σοφὸν τε καὶ σώ-
 φρονα] ἔκρινε. Προσερωτώμενος δέ, εἰ τοὺς ἐπι-
 σταμένους μὲν, ἃ δεῖ πράττειν, ποιοῦντας δὲ τάναν-
 τία, σοφοὺς τε καὶ ἐγκρατεῖς εἶναι νομίζοι, Οὐδέν γε
 μᾶλλον, ἔφη, ἢ ἀσοφοὺς τε καὶ ἀκρατεῖς· πάντας
 γὰρ οἶμαι προαιρουμένους ἐκ τῶν ἐνδεχομένων, ἃ
 ἂν οἴωνται συμφορώτατα αὐτοῖς εἶναι, ταῦτα πράτ-
 τειν· νομίζω οὖν τοὺς μὴ ὀρθῶς πράττοντας, οὔτε
 σοφοὺς οὔτε σώφρονας εἶναι. (5) Ἐφη δὲ καὶ τὴν
 δικαιοσύνην καὶ τὴν ἄλλην πᾶσαν ἀρετὴν σοφίαν εἶ-
 ναι· τὰ τε γὰρ δίκαια καὶ πάντα, ὅσα ἀρετῇ πράτ-
 τεται, καλὰ τε καὶ ἀγαθὰ εἶναι· καὶ οὐτ' ἂν τοὺς
 ταῦτα εἰδότες ἄλλο ἂντι τούτων οὐδέν προελέσθαι,
 οὔτε τοὺς μὴ ἐπισταμένους δύνασθαι πράττειν, ἀλ-
 λά καὶ, ἐὰν ἐγχειρῶσιν, ἁμαρτάνειν· οὕτως καὶ τὰ
 καλὰ τε καὶ ἀγαθὰ τοὺς μὲν σοφοὺς πράττειν, τοὺς
 δὲ μὴ σοφοὺς οὐ δύνασθαι, ἀλλὰ καὶ, ἐὰν ἐγχειρῶ-
 σιν, ἁμαρτάνειν· ἐπεὶ οὖν τὰ τε δίκαια καὶ τὰ ἄλλα
 καλὰ τε καὶ ἀγαθὰ πάντα ἀρετῇ πράττεται, δῆλον
 εἶναι, ὅτι καὶ ἡ δικαιοσύνη καὶ ἡ ἄλλη πᾶσα ἀρετὴ
 σοφία ἐστί. (6) Μανίαν γε μὴν ἐναντίον μὲν ἔφη
 εἶναι σοφίᾳ, οὐ μάντιοι γε τὴν ἀνεπισημοσύνην μα-

νίαν ἐνόμιζεν· τὸ δὲ ἀγνοεῖν ἑαυτὸν, καὶ ἂ μὴ οἶδε
 δοξάζειν τε καὶ οἶεσθαι γινώσκειν, ἐγγυτάτω μανί-
 ας ἐλογίζετο εἶναι· τοὺς μέντοι πολλοὺς ἔφη, ἃ μὲν
 οἱ πλείστοι ἀγνοοῦσι, τοὺς διαμαρτηκότας τούτων οὐ
 φάσκειν μαίνεσθαι· τοὺς δὲ διαμαρτηκότας, ὧν οἱ
 πολλοὶ γινώσκουσι, μαυνομένους καλεῖν. (7) Ἐάν
 τε γάρ τις μέγας οὕτως οἴηται εἶναι, ὥστε κύπτειν
 τὰς πύλας τοῦ τείχους διεξικόν, ἐάν τε οὕτως ἰσχυρὸς,
 ὥστ' ἐπιχειρεῖν οἰκίας αἵρεσθαι, ἢ ἄλλῃ τῇ ἐπιτι-
 θεσθαι τῶν πᾶσι δῆλων ὅτι ἀδύνατά ἐστι, τοῦτον
 μαίνεσθαι φάσκειν· τοὺς δὲ μικρὸν διαμαρτιάνοντας
 οὐ δοκεῖν τοῖς πολλοῖς μαίνεσθαι, ἀλλ', ὥσπερ τὴν
 ἰσχυρὰν ἐπιθυμίαν ἔρωτα καλοῦσιν, οὕτω καὶ τὴν
 μεγάλην παράνοιαν μανίαν αὐτοὺς καλεῖν. (8)
 Φθόρον δὲ σκοπῶν, ὃ τι εἴη, λύπην μὲν τινα ἐξεύ-
 ρισκεν αὐτὸν ὄντα, οὔτε μέντοι τὴν ἐπὶ φίλων ἀτυ-
 χίαις οὔτε τὴν ἐπ' ἐχθρῶν εὐτυχίαις γιγνομένην·
 ἀλλὰ μόνους ἔφη φθονεῖν τοὺς ἐπὶ ταῖς τῶν φίλων
 εὐπραξίαις ἀνιωμένους. Θαυμάζοντων δὲ τινων, εἴ
 τις φίλων τινα ἐπὶ τῇ εὐπραξίᾳ αὐτοῦ λυποῖτο,
 ὑπεμίμησκεν, ὅτι πολλοὶ οὕτως πρὸς τινας ἔχουσιν,
 ὥστε κακῶς μὲν πράττοντας μὴ δύνασθαι περιορᾶν,
 ἀλλὰ βοηθεῖν ἀτυχοῦσιν, εὐτυχούντων δὲ λυπεῖσθαι·
 τοῦτο δὲ φρονίμῳ μὲν ἀνδρὶ οὐκ ἂν συμβῆναι, τοὺς
 ἡλιθίους δὲ αἰεὶ πάσχειν αὐτό. (9) Σχολὴν δὲ σκο-
 πῶν, τί εἴη, ποιούντας μὲν τι ὅλως ἅπαντας, σχολά-
 ζοντας μέντοι τοὺς πλείους ἔφη εὐρίσκειν· καὶ γὰρ
 τοὺς πετιεύοντας καὶ τοὺς γελωτοποιοῦντας ποιεῖν τι·

πάντας δὲ τούτους ἔφη σχολάζειν· ἐξεῖναι γὰρ αὐτοῖς ἵεναι πράξοντας τὰ βελτίω τούτων· ἀπὸ μέντοι τῶν βελτιόνων ἐπὶ τὰ χεῖρω ἵεναι οὐδένα σχολάζειν· εἰ δέ τις ἦτοι, τούτον, ἀσχολίας αὐτῷ οὔσης, κακῶς ἔφη τοῦτο πράττειν. (10) Βασιλεῖς δὲ καὶ ἄρχοντας οὐ τοὺς τὰ σκῆπτρα ἔχοντας ἔφη εἶναι, οὐδὲ τοὺς ὑπὸ τῶν τυχόντων αἰρεθέντας, οὐδὲ τοὺς κλήρω λαχόντας, οὐδὲ τοὺς βιασαμένους, οὐδὲ τοὺς ἐξ-απατήσαντας, ἀλλὰ τοὺς ἐπισταμένους ἄρχειν. (11) Ὅποτε γάρ τις ὁμολογήσειε τοῦ μὲν ἄρχοντος εἶναι τὸ προσιάττειν ὃ τι χρὴ ποιεῖν, τοῦ δὲ ἀρχομένου τὸ πείθεσθαι, ἐπεδείκνυνεν, ἐν τε νηὶ τὸν μὲν ἐπιστάμενον ἄρχοντα, τὸν δὲ ναύκληρον καὶ τοὺς ἄλλους τοὺς ἐν τῇ νηὶ πάντας πειθόμενους τῷ ἐπισταμένῳ· καὶ ἐν γεωργίᾳ τοὺς κεκτημένους ἀγρούς· καὶ ἐν νόσῳ τοὺς νοσοῦντας· καὶ ἐν σωμασκίᾳ τοὺς σωμασκοῦντας· καὶ τοὺς ἄλλους πάντας, οἷς ὑπάρχει τι ἐπιμελείας δεόμενον, ἂν μὲν αὐτοὶ ἡγῶνται ἐπίστασθαι ἐπιμελεῖσθαι· εἰ δὲ μὴ, τοῖς ἐπισταμένοις οὐ μόνον παροῦσι πειθόμενους, ἀλλὰ καὶ ἀπόντας μεταπεμπομένους, ὅπως ἐκείνοις πειθόμενοι τὰ δέοντα πράττωσιν· ἐν δὲ ταλασίᾳ καὶ τὰς γυναῖκας ἐπεδείκνυνεν ἀρχούσας τῶν ἀνδρῶν, διὰ τὸ τὰς μὲν εἰδέναι ὅπως χρὴ ταλασιουργεῖν, τοὺς δὲ μὴ εἰδέναι. (12) Εἰ δέ τις πρὸς ταῦτα λέγοι, ὅτι τῷ τυράννῳ ἔξεστι μὴ πείθεσθαι τοῖς ὀρθῶς λέγουσι· Καὶ πῶς ἂν, ἔφη, ἐξεῖναι μὴ πείθεσθαι, ἐπικειμένης γὰρ ζημίας, ἔάν τις τῷ εὖ λέγοντι μὴ πείθεται; ἐν ᾧ γὰρ ἂν τις πράγ-

ματι μὴ πείθεται τῷ εὖ λέγοντι, αἰμαρτήσεται δὴπον, αἰμαριάνων δὲ ζημιωθήσεται. (13) Εἰ δὲ φαίη τις τῷ τυράννῳ ἐξεῖναι καὶ ἀποκτεῖναι τὸν εὖ φρονοῦντα. Τὸν δὲ ἀποκτείναντα, ἔφη, τοὺς κρατίστους τῶν συμμάχων οἷε ἀζήμων γίνεσθαι, ἢ ὡς ἔτυχε ζημιοῦσθαι; πότερον γὰρ ἂν μᾶλλον οἷε σώζεσθαι τὸν ταῦτα ποιοῦντα, ἢ οὕτω καὶ τᾶχιστ' ἂν ἀπολέσθαι; (14) Ἐρομένου δὲ τινος αὐτὸν, τί δοκοῖ αὐτῷ κράτιστον ἀνδρὶ ἐπιτήδευμα εἶναι, ἀπεκρίνατο, *Εὐπραξίαν*. Ἐρομένου δὲ πάλιν, εἰ καὶ τὴν εὐτυχίαν ἐπιτήδευμα νομίζοι εἶναι, Πᾶν μὲν οὖν τούναντίον ἔγωγ', ἔφη, τύχην καὶ πρᾶξιν ἡγοῦμαι. τὸ μὲν γὰρ μὴ ζητοῦντα ἐπιτυχεῖν τινι τῶν δεόντων, εὐτυχίαν οἶμαι εἶναι. τὸ δὲ μαθόντα τε καὶ μελετήσαντά τι εὖ ποιεῖν εὐπραξίαν νομίζω, καὶ οἱ τοῦτο ἐπιτηδεύοντες δοκοῦσί μοι εὖ πράττειν. (15) Καὶ ἀρίστους δὲ καὶ θεοφιλεστάτους ἔφη εἶναι ἐν μὲν γεωργίᾳ τοὺς τὰ γεωργικὰ εὖ πράττοντας, ἐν δὲ ἰατρείᾳ τοὺς τὰ ἰατρικὰ, ἐν δὲ πολιτείᾳ τοὺς τὰ πολιτικά. τὸν δὲ μηδὲν εὖ πράττοντα, οὔτε χρήσιμον οὐδὲν ἔφη εἶναι οὔτε θεοφιλῆ.

CAP. X.

Cum artificibus de ipsorum arte disserit, atque ita prodesse iis studet Socrates.

Ἀλλὰ μὲν καὶ εἴ ποτε τῶν τὰς τέχνας ἐχόντων, καὶ ἐργασίας ἕνεκα χρωμένων αὐταῖς, διαλέγοιτο

τινι, καὶ τούτοις ὠφέλιμος ἦν· εἰσελθὼν μὲν γάρ ποτε πρὸς Παρθράσιον τὸν ζωγράφον, καὶ διαλεγόμενος αὐτῷ, Ἄρα, ἔφη, ὦ Παρθράσιε, ἡ γραφικὴ ἐστὶν εἰκασία τῶν ὁρωμένων; τὰ γοῦν κοῖλα καὶ τὰ ὑψηλὰ, καὶ τὰ σκοτεινὰ καὶ τὰ φωτεινὰ, καὶ τὰ σκληρὰ καὶ τὰ μαλακὰ, καὶ τὰ τραχέα καὶ τὰ λεία, καὶ τὰ νέα καὶ τὰ παλαιὰ σώματα διὰ τῶν χρωμάτων ἀπεικάζοντες ἐκμιμεῖσθε. Ἀληθῆ λέγεις, ἔφη. (2) Καὶ μὴν τὰ γε καλὰ εἶδη ἀφομοιοῦντες, ἐπειδὴ οὐ ῥάδιον ἐνὶ ἀνθρώπῳ περιτυχεῖν ἄμεμπτα πάντα ἔχοντι, ἐκ πολλῶν συνάγοντες τὰ ἐξ ἐκάστου κάλλιστα, οὕτως ὅλα τὰ σώματα καλὰ ποιεῖτε φαίνεσθαι; (3) Ποιοῦμεν γάρ, ἔφη, οὕτως. Τί γάρ; ἔφη, τὸ πιδανώτατόν τε καὶ ἡδιστόν καὶ φιλικώτατον καὶ ποθεινότατον καὶ ἐρασμιώτατον ἀπομιμεῖσθε τῆς ψυχῆς ἡθός; ἢ οὐδὲ μιμητὸν ἐστὶ τοῦτο; Πῶς γὰρ ἂν, ἔφη, μιμητὸν εἶη, ὦ Σώκρατες, ὃ μήτε συμμετρίαν μήτε χρῶμα μήτε ὦν σὺ εἶπας ἄρτι μηδὲν ἔχει, μηδὲ ὅλως ὁρατὸν ἐστὶν; (4) Ἄρ' οὖν, ἔφη, γίγνεται ἐν ἀνθρώπῳ τό τε φιλοφρόνως καὶ τὸ ἐχθρῶς βλέπειν πρὸς τινας; Ἐμοιγε δοκεῖ, ἔφη. Οὐκοῦν τοῦτό γε μιμητὸν ἐν τοῖς ὄμμασιν; Καὶ μάλα, ἔφη. Ἐπὶ δὲ τοῖς τῶν φίλων ἀγαθοῖς καὶ τοῖς κακοῖς ὁμοίως σοι δοκοῦσιν ἔχειν τὰ πρόσωπα οἳ τε φροντίζοντες καὶ οἳ μή; Μὰ Δί', οὐ δῆτα, ἔφη· ἐπὶ μὲν γὰρ τοῖς ἀγαθοῖς παιδροί, ἐπὶ δὲ τοῖς κακοῖς σκυθρωποὶ γέγονται. Οὐκοῦν, ἔφη, καὶ ταῦτα δυνατὸν ἀπεικάζειν; Καὶ μάλα, ἔφη. (5)

Ἀλλὰ μὴν καὶ τὸ μεγαλοπρεπές τε καὶ ἐλευθέριον καὶ τὸ ταπεινόν τε καὶ ἀνελεύθερον, καὶ τὸ σωφρονικόν τε καὶ φρόνιμον καὶ τὸ ὑβριστικόν τε καὶ ἀπειρόκαλον καὶ διὰ τοῦ προσώπου καὶ διὰ τῶν σχημάτων καὶ ἐσιώτων καὶ κινουμένων ἀνθρώπων διαφαίνει. Ἀληθῆ λέγεις, ἔφη. Οὐκοῦν καὶ ταῦτα μιμητά; Καὶ μάλα, ἔφη. Πότερον οὖν, ἔφη, νομίζεις ἡδίων ὄραν τοὺς ἀνθρώπους, δι' ὧν τὰ καλά τε καὶ αἰσχροτάτα καὶ ἀγαπητὰ ἡδὴ φαίνεται, ἢ δι' ὧν τὰ αἰσχροτάτα καὶ πονηρὰ καὶ μισητά; Πολὺ νῆ Δί', ἔφη, διαφέρει, ὦ Σώκρατες.

(6) Πρὸς δὲ Κλείωνα τὸν ἀνδριαντοποιὸν εἰσελθὼν ποτε, καὶ διαλεγόμενος αὐτῷ, Ὅτι μὲν, ἔφη, ὦ Κλείων, ἀλλοίους ποιεῖς δρομεῖς τε καὶ παλαιστὰς καὶ πύκτας καὶ παγκρατιαστὰς, ὁρῶ τε καὶ οἶδα· ὃ δὲ μάλιστα ψυχαγωγεῖ διὰ τῆς ὄψεως τοὺς ἀνθρώπους, τὸ ζωτικὸς φαίνεσθαι, πῶς τοῦτο ἐνεργάζη τοῖς ἀνδριάσιν; (7) Ἐπεὶ δὲ ἀπορῶν ὁ Κλείων οὐ ταχὺ ἀπεκρίνατο, Ἀρ', ἔφη, τοῖς τῶν ζώντων εἶδεναι ἀπεικάζων τὸ ἔργον, ζωτικωτέρους ποιεῖς φαίνεσθαι τοὺς ἀνδριάντας; Καὶ μάλα, ἔφη. Οὐκοῦν τὰ τε ὑπὸ τῶν σχημάτων κατασπώμενα καὶ τὰ ἀνασπώμενα ἐν τοῖς σώμασι, καὶ τὰ συμπιεζόμενα καὶ τὰ διελκόμενα, καὶ τὰ ἐντεινόμενα καὶ τὰ ἀνιέμενα ἀπεικάζων, ὁμοιώτερά τε τοῖς ἀληθινοῖς καὶ πιθανώτερα ποιεῖς φαίνεσθαι; Πάνυ μὲν οὖν, ἔφη. (8) Τὸ δὲ καὶ τὰ πάθη τῶν ποιούντων τε σωμάτων

ἀπορριμῆσθαι, οὐ ποιεῖ τινα τέρψιν τοῖς θεωμένοις ; Εἰκὸς γοῦν, ἔφη. Οὐκοῦν καὶ τῶν μαχομένων ἀπειλητικά τὰ ὄμματα ἀπεικαστέον, τῶν δὲ νενικηκότων εὐφραينوμένων ἢ ὄψις μιμητέα ; Σφόδρα γε, ἔφη. Δεῖ ἄρα, ἔφη, τὸν ἀνδριαντοποιὸν τὰ τῆς ψυχῆς ἔργα τῇ εἵδει προσεικάζειν.

(9) Πρὸς δὲ Πιστίαν τὸν θωρακοποιὸν εἰσελθὼν, ἐπιδείξαντος αὐτοῦ τῇ Σωκράτει θώρακας εὐεργασμένους, Νῆ τὴν Ἥραν, ἔφη, καλὸν γε, ὦ Πιστία, τὸ εὖρημα, τὸ τὰ μὲν δεόμενα σκέπης τοῦ ἀνθρώπου σκεπάζειν τὸν θώρακα, ταῖς δὲ χερσὶ μὴ κωλύειν χρῆσθαι. (10) Ἀτὰρ, ἔφη, λέξον μοι, ὦ Πιστία, διὰ τί οὔτε ἰσχυροτέρους οὔτε πολυτελεστέρους τῶν ἄλλων ποιῶν τοὺς θώρακας πλείονος πωλεῖς ; Ὅτι, ἔφη, ὦ Σώκρατες, εὐρυθύμους ποιῶ. Τὸν δὲ ῥυθμὸν, ἔφη, πότερα μέτρῳ ἢ σταθμῷ ἐπιδεικνύων, πλείονος τιμᾷ ; οὐ γὰρ δὴ ἴσους γε πάντας οὐδὲ ὁμοίους οἶμαί σε ποιεῖν, εἴγε ἀρμότιοντας ποιεῖς. Ἀλλὰ νῆ Δί', ἔφη, ποιῶ· οὐδέν γάρ ὄφελός ἐστι θώρακος ἄνευ τούτου. (11) Οὐκοῦν, ἔφη, σώματά γε ἀνθρώπων τὰ μὲν εὐρυθμά ἐστι, τὰ δὲ ἄρρυθμα ; Πάνυ μὲν οὖν, ἔφη. Πῶς οὖν, ἔφη, τῷ ἄρρυθμῳ σώματι ἀρμότιοντα τὸν θώρακα εὐρυθμον ποιεῖς ; Ὡσπερ καὶ ἀρμότιοντα, ἔφη· ὁ ἀρμότιων γάρ ἐστιν εὐρυθμος. (12) Δοκεῖς μοι, ἔφη ὁ Σωκράτης, τὸ εὐρυθμον οὐ καθ' ἑαυτὸ λέγειν, ἀλλὰ πρὸς τὸν χρώμενον· ὥσπερ ἂν εἰ φαίης ἀσπί-

δα, ὅ ἂν ἀρμότῃ, ταύτῃ εὐρυθμον εἶναι, καὶ χαλμύδα, καὶ τᾶλλα ὡσαύτως ἔοικεν ἔχειν τῷ σῶ λόγῳ. (13) Ἰσως δὲ καὶ ἄλλο τι οὐ μικρὸν ἀγαθὸν τῷ ἀρμόττειν πρόσσει. Αἰδαξον, ἔφη, ὦ Σώκρατες, εἴ τι ἔχεις. Ἦτιον, ἔφη, τῷ βάρει πιέζουσιν οἱ ἀρμόττοντες τῶν ἀναρμόστων, τὸν αὐτὸν σταθμὸν ἔχοντες· οἱ μὲν γὰρ ἀνάρμοστοι ἢ ὅλοι ἐκ τῶν ὤμων κρεμάμενοι ἢ καὶ ἄλλο τι τοῦ σώματος σφόδρα πιέζοντες, δύσφοροι καὶ χαλεποὶ γίνονται· οἱ δὲ ἀρμόττοντες, διειλημμένοι τὸ βάρος τὸ μὲν ὑπὸ τῶν κλειδῶν καὶ ἐπωμίδων, τὸ δὲ ὑπὸ τῶν ὤμων, τὸ δὲ ὑπὸ τοῦ στήθους, τὸ δὲ ὑπὸ τοῦ νώτου, τὸ δὲ ὑπὸ τῆς γαστρὸς, ὀλίγου δεῖν οὐ φορήματι ἀλλὰ προσθήματι εἰκόασεν. (14) Εἰρηκας, ἔφη, αὐτὸ, δὲ ὅπερ ἔγωγε τὰ ἐμὰ ἔργα πλείστου ἄξια νομίζω εἶναι· ἐνιοὶ μέντοι τοὺς ποικίλους καὶ τοὺς ἐπιχρῦσους θώρακας μᾶλλον ὠνοῦνται. Ἀλλὰ μὴν, ἔφη, εἰς διὰ ταῦτα μὴ ἀρμόττοντας ὠνοῦνται, κακὸν ἔμοιγε δοκοῦσι ποικίλον τε καὶ ἐπίχρυσον ὠνεῖσθαι. (15) Αἰτάρ, ἔφη, τοῦ σώματος μὴ μένοντος, ἀλλὰ τοιέ μὲν κυριουμένου, τοιέ δὲ ὀρθουμένου, πῶς ἂν ἀκριβεῖς θώρακες ἀρμόττοιεν; Οὐδαμῶς, ἔφη. Λέγεις, ἔφη, ἀρμόττειν οὐ τοὺς ἀκριβεῖς, ἀλλὰ τοὺς μὴ λυπούντας ἐν τῇ χρεῖα. Αὐτὸ, ἔφη, τοῦτο λέγω, ὦ Σώκρατες, καὶ πάνυ ὀρθῶς ἀποδέχῃ.

CAP. XL

Cum Theodota meretrice de arte amatorum alliciendorum confabulatur Socrates.

Γυναικὸς δὲ ποτὶ οὔσης ἐν τῇ πόλει καλῆς, ἣ ὄνομα ἦν Θεοδότῃ, καὶ οἷας συνεῖναι τῷ πείθοντι, μνησθέντιος αὐτῆς τῶν παρόντων τινὸς, καὶ εἰπόντος, ὅτι κρεῖττον εἶη λόγου τὸ κάλλος τῆς γυναικὸς, καὶ ζωγράφους φῆσαντιος εἰσιέναι πρὸς αὐτὴν ἀπεικασμένους, οἷς ἐκείνην ἐπιδεικνύειν ἑαυτῆς ὅσα καλῶς ἔχοι. Ἰτέον ἂν εἶη θεασομένους, ἔφη ὁ Σωκράτης· οὐ γὰρ δὴ ἀκούσασί γε τὸ λόγου κρεῖττόν ἐστι καταμαθεῖν. Καὶ ὁ διαγηοάμενος, Οὐκ ἂν φθάνοι, ἔφη, ἀκολουθοῦντες; (2) Οὕτω μὲν δὴ πορευθέντες πρὸς τὴν Θεοδότην, καὶ καταλαβόντες ζωγράφῳ τινὶ παρεστηκυῖαν, ἐθεάσαντο· παυσαμένου δὲ τοῦ ζωγράφου, Ω ἄνδρες, ἔφη ὁ Σωκράτης, πότερον ἡμᾶς δεῖ μᾶλλον Θεοδότῃ χάριν ἔχειν, ὅτι ἡμῖν τὸ κάλλος ἑαυτῆς ἐπέδειξεν, ἢ ταύτην ἡμῖν, ὅτι ἐθεασάμεθα; Ἀρ' εἰ μὲν ταύτῃ ὠφελιμωτέρα ἐστὶν ἢ ἐπιδειξις, ταύτην ἡμῖν χάριν ἐκτέον· εἰ δὲ ἡμῖν ἡ θεά, ἡμᾶς ταύτῃ. (3) Εἰπόντος δὲ τινος, ὅτι δίκαια λέγοι, Οὐκοῦν, ἔφη, αὕτη μὲν ἤδη τε τὸν παρ' ἡμῶν ἔπαινον κερδαίνει, καὶ, ἐπειδὰν εἰς πλείους διαγγέλωμεν, πλείω ὠφεληθήσεται· ἡμεῖς δὲ ἤδη τε, ὧν ἐθεασάμεθα, ἐπιθυμοῦμεν ἄψασθαι, καὶ ἄπιμεν ὑποκνιζόμενοι, καὶ ἀπελθόντες ποθήσομεν· ἐκ δὲ

τούτων εἰκὸς, ἡμᾶς μὲν θεραπεύειν, ταύτην δὲ θεραπεύεσθαι. Καὶ ἡ Θεοδότῃ, Νῆ Δί', ἔφη, εἰ τοίνυν ταῦθ' οὕτως ἔχει, ἐμὲ ἂν δέοι ὑμῖν τῆς θέας χάριν ἔχειν. (4) Ἐκ δὲ τούτου ὁ Σωκράτης, ὁρῶν αὐτὴν τε πολυτελεῶς κεκοσμημένην, καὶ μητέρα παροῦσαν αὐτῇ ἐν ἐσθῇτι καὶ θεραπείᾳ οὐ τῇ τυχοῦσῃ, καὶ θεραπαίνας πολλὰς καὶ εὐειδεῖς, καὶ οὐδὲ ταύτας ἡμελημένως ἔχουσας, καὶ τοῖς ἄλλοις τὴν οἰκίαν ἀφθόρως κατεσκευασμένην, Εἰπέ μοι, ἔφη, ὦ Θεοδότῃ, ἔστι σοι ἀγρός; Οὐκ ἔμοιγ', ἔφη. Ἀλλ' ἄρα οἰκία προσόδους ἔχουσα; Οὐδὲ οἰκία, ἔφη. Ἀλλὰ μὴ χειροτέχναι τιές; Οὐδὲ χειροτέχναι, ἔφη. Πόθεν οὖν, ἔφη, τὰ ἐπιτήδεια ἔχεις; Ἐάν τις, ἔφη, φίλος μοι γενόμενος εὖ ποιῇν ἐθέλῃ, οὗτός μοι βίος ἐστί. (5) Νῆ τὴν Ἥραν, ἔφη, ὦ Θεοδότῃ, καλὸν γε τὸ κτῆμα· καὶ πολλῷ κρεῖττον [ἢ] οἶον τε καὶ βοῶν καὶ αἰγῶν φίλων ἀγέλην κεκτῆσθαι. Αἰᾶρ, ἔφη, πότερον τῇ τύχῃ ἐπιτρέπεις, ἂν τις σοὶ φίλος, ὥσπερ μυῖα, προσπιτῇται, ἢ καὶ αὐτὴ τι μηχανᾷ; (6) Πῶς δ' ἂν, ἔφη, ἐγὼ τούτου μηχανὴν εὑροίμι; Πολὺ νῆ Δί', ἔφη, προσηκόντως μᾶλλον ἢ αἱ φάλαγγες· οἷσθα γὰρ, ὥς ἐκεῖναι θηρῶσι τὰ πρὸς τὸν βίον· ἀράχνια γὰρ δῆπου λεπτὰ ὑψηνάμεναι, ὅτι ἂν ἐνταῦθα ἐμπέσῃ, τούτῳ τροφῇ χρῶνται. (7) Καὶ ἐμοὶ οὖν, ἔφη, συμβουλεύεις ὑψηνάσθαι τι θήρατρον; Οὐ γὰρ δὴ, ἔφη, οὕτω γε ἀτεχνῶς οἶεσθαι χρὴ τὸ πλείστου ἄξιον ἄγρευμα, φίλους, θηράσκειν· οὐχ ὁρᾷς, ὅτι καὶ [οἱ] τὸ μικροῦ ἄξιον, τοὺς

λαγῶς, θηρῶντες πολλὰ τεχνάζουσιν ; (8) "Οι μὲν γὰρ τῆς νυκτὸς νέμονται, κύνας νυκτερευτικάς πο-
ρισάμενοι, ταύταις αὐτοὺς θηρῶσιν· ὅτι δὲ μεθ'
ἡμέραν ἀποδιδράσκουσιν, ἄλλας κτῶνται κύνας, αἵ-
τανες, ἣ ἂν ἐκ τῆς νομῆς εἰς τὴν εὐνὴν ἀπέλθωσι,
τῇ ὁσμῇ αἰσθανόμεναι, εὐρίσκουσιν αὐτούς· ὅτι δὲ
ποδῶκεῖς εἰσὶν, ὥστε καὶ ἐκ τοῦ φανεροῦ τρέχοντες
ἀποφεύγειν, ἄλλας αὖ κύνας ταχείας παρασκευά-
ζονται, ἵνα κατὰ πόδας ἀλίσκωνται· ὅτι δὲ καὶ ταύ-
τας αὐτῶν τινες ἀποφεύγουσι, δίκτυα ἰστᾶσιν εἰς τὰς
ἀτραπούς, ἣ φεύγουσιν, ἵν' εἰς ταῦτα ἐμπίπτοντες
συμποδίζωνται. (9) Τίνι οὖν, ἔφη, τοιούτῳ φίλους
ἂν ἐγὼ θηρῶν; Ἐὰν νῆ Δί', ἔφη, ἀντὶ κυνὸς
κτῆσιν, ὅστις σοι ἰχνεύων μὲν τοὺς φιλοκάλους καὶ
πλουσίους εὐρήσει, εὐρὼν δὲ μηχανήσεται, ὅπως
ἐμβάλη αὐτοὺς εἰς τὰ σα δίκτυα. (10) Καὶ ποῖα,
ἔφη, ἐγὼ δίκτυα ἔχω; Ἐν μὲν δήπου, ἔφη, καὶ
μάλα εὖ περιπλεκόμενον, τὸ σῶμα· ἐν δὲ τούτῳ
ψυχὴν, ἣ καταμανθάνεις, καὶ ὥς ἂν ἐμβλέπουσα
χαρίζοιο, καὶ ὅτι ἂν λέγουσα εὐφραίνοις, καὶ ὅτι
δεῖ τὸν μὲν ἐπιμελόμενον ἀσμένως ὑποδέχεσθαι, τὸν
δὲ τρυφῶντα ἀποκλείειν, καὶ ἀρρώστησαντός γε φί-
λου φροντιστικῶς ἐπισκέψασθαι, καὶ καλὸν τι πράξ-
αντος σφόδρα συνησθῆναι, καὶ τῷ σφόδρα σοῦ φρον-
τίζοντι ὅλη τῇ ψυχῇ κεχαρίσθαι· φιλεῖν γε μὴν, εὖ
οἶδ', ὅτι ἐπίστασαι οὐ μόνον μαλακῶς, ἀλλὰ καὶ εὐ-
νοικῶς· καὶ ὅτι ἀρεστοί σοι εἰσὶν οἱ φίλοι, οἶδ' ὅτι
οὐ λόγῳ ἀλλ' ἔργῳ ἀναπείθεις. Μὰ τὸν Δί', ἔφη

ἡ Θεοδότῃ, ἐγὼ τούτων οὐδὲν μηχανῶμαι. (11) Καὶ μὴν, ἔφη, πολὺ διαφέρει τὸ κατὰ φύσιν τε καὶ ὀρθῶς ἀνθρώπων προσφέρεσθαι· καὶ γὰρ δὴ βία μὲν οὐτ' ἂν ἔλοις οὔτε κατὰσχοις φίλον· εὐεργεσία δὲ καὶ ἡδονῇ τὸ θηρίον τοῦτο ἀλώσιμόν τε καὶ παρὰμόνιμόν ἐστιν. Ἀληθῇ λέγεις, ἔφη. (12) Δεῖ τοίνυν, ἔφη, πρῶτον μὲν τοὺς φροντίζοντάς σου τοιαῦτα ἀξιῶν, οἷα ποιοῦσιν αὐτοῖς σμικρότατα μελήσει· ἔπειτα δὲ αὐτὴν ἀμείβεσθαι χαριζομένην τὸν αὐτὸν τρόπον· οὕτω γὰρ ἂν μάλιστα φίλοι γίγνοιτο, καὶ πλεῖστον χρόνον φιλοῖεν, καὶ μέγιστα εὐεργετοῖεν. (13) Χαρίζοιο δ' ἂν μάλιστα, εἰ δεομένοις δωροῖο τὰ παρὰ σεαυτῆς· ὁρᾷς γὰρ, ὅτι καὶ τῶν βρωμάτων τὰ ἡδίστα, ἔαν μὲν τις προσφέρῃ, πρὶν ἐπιθυμεῖν, αἰσθῇ φαίνεται, κεκορεσμένοις δὲ καὶ βδελυγμίαν παρέχει· ἔαν δὲ τις προσφέρῃ λιμὸν ἐμποιήσας, καὶ φανυλότερα ἢ, πάνυ ἡδέα φαίνεται. (14) Πῶς οὖν ἂν, ἔφη, ἐγὼ λιμὸν ἐμποιεῖν τῷ τῶν παρ' ἐμοὶ δυναίμην; Εἰ, νῆ Δί', ἔφη, πρῶτον μὲν τοῖς κεκορεσμένοις μήτε προσφέρεις μήτε ὑπομιμνήσκεις, ἕως ἂν τῆς πλησμονῆς παυσάμενοι πάλιν δέωνται· ἔπειτα τοὺς δεομένους ὑπομιμνήσκεις ὥς κοσμιωτάτῃ τε ὁμιλίᾳ καὶ τῷ φαίνεσθαι βουλομένη χαρίζεσθαι, καὶ διαφεύγουσα, ἕως ἂν ὥς μάλιστα δεηθῶσι· τῆνικαῦτα γὰρ πολὺ διαφέρει τὰ αὐτὰ δῶρα, ἢ πρὶν ἐπιθυμῆσαι, δίδόναι. (15) Καὶ ἡ Θεοδότῃ, Τί οὖν οὐ σύ μοι, ἔφη, ὦ Σώκρατες, ἐγένου συνθηρατῆς τῶν φίλων; Ἐάν γε,

νῇ Δί', ἔφη, πείθῃς με σύ. Πῶς ἂν οὖν, ἔφη, πείσαιμί σε; Ζητήσεις, ἔφη, τοῦτο αὐτὴ καὶ μηχανήσῃ, εἴαν τί μου δέῃ. Εἰσὶντε τοίνυν, ἔφη, θαμινά. (16) Καὶ ὁ Σωκράτης ἐλισκώπιων τὴν αὐτοῦ ἀπραγμοσύνην, Ἀλλ', ὦ Θεοδότῃ, ἔφη, οὐ πάνυ μοι ῥάδιόν ἐστι σχολάσαι· καὶ γὰρ ἴδια πράγματα πολλὰ καὶ δημόσια παρέχει μοι ἀσχολίαν· εἰσὶ δὲ καὶ φίλοι μοι, αἵ οὔτε ἡμέρας οὔτε νυκτὸς ἀφ' αὐτῶν ἄσουσί με ἀπιέναι, φίλιτρα τε μανθάνουσαι παρ' ἐμοῦ καὶ ἐπιδάς. (17) Ἐπίστασαι γὰρ, ἔφη, καὶ ταῦτα, ὦ Σώκρατες; Ἀλλὰ διὰ τί οἶε, ἔφη, Ἀπολλόδαρόν τε τόνδε καὶ Ἀντισθένην οὐδέποτε μου ἀπολείπεσθαι; διὰ τί δὲ καὶ Κέβητα καὶ Σιμμίαν Θήβηθεν παραγίγνεσθαι; εὖ ἴσθι, ὅτι ταῦτα οὐκ ἄνευ πολλῶν φίλιτρων τε καὶ ἐπιδῶν καὶ ἰγγων ἐστί. (18) Χρῆσον τοίνυν μοι, ἔφη, τὴν ἰύγγα, ἵνα ἐπὶ σοὶ πρῶτον ἔλκω αὐτήν. Ἀλλὰ, μὰ Δί', ἔφη, οὐκ αὐτὸς ἔλκεσθαι πρὸς σε βούλομαι, ἀλλὰ σὲ πρὸς ἐμέ πορεύεσθαι. Ἀλλὰ πορεύσομαι, ἔφη· μόνον ὑποδέχου. Ἀλλ' ὑποδέξομαί σε, ἔφη, εἴαν μὴ τις φιλωτέρα σου ἔνδον ᾗ.

CAP. XII.

De bona valetudine, firmitate et robore corporis per exercitia gymnastica quaerendis.

Ἐπιγένην δὲ τῶν ξυνόντων τινὰ, νέον τε ὄντα, καὶ τὸ σῶμα κακῶς ἔχοντα, ἰδὼν, Ὡς ἰδωτικῶς, ἔφη,

τὸ σῶμα ἔχεις, ὦ Ἐπίγενης! Καὶ ὅς, Ἰδιώτης μὲν, ἔφη, εἰμὶ, ὦ Σώκρατες. Οὐδέν γε μᾶλλον, ἔφη, τῶν ἐν Ὀλυμπίᾳ μελλόντων ἀγωνίζεσθαι. Ἡ δοκεῖ σοι μικρὸς εἶναι ὁ περὶ τῆς ψυχῆς πρὸς τοὺς πολέμιους ἀγὼν, ὃν Ἀθηναῖοι θήσουσιν, ὅταν τύχῃσι;

(2) Καὶ μὴν οὐκ ὀλίγοι μὲν διὰ τὴν τοῦ σώματος καχεξίαν ἀποθνήσκουσι τε ἐν τοῖς πολεμικοῖς κινδύνοις, καὶ αἰσχροῶς σῴζονται· πολλοὶ δὲ δι' αὐτὸ τοῦτο ζῶντές τε ἀλλίσκονται, καὶ ἀλόντες ἦτοι δουλεύουσι τὸν λοιπὸν βίον, ἐὰν οὕτω τύχῃσι, τὴν χαλεπωτάτην δουλείαν, ἥ, εἰς τὰς ἀνάγκας τὰς ἀλγεινοτάτας ἐμπεσόντες καὶ ἐκτίσαντες ἐνίοτε πλείω τῶν ὑπαρχόντων αὐτοῖς, τὸν λοιπὸν βίον ἐνδεεῖς τῶν ἀναγκαίων ὄντες καὶ κακοπαθοῦντες διαζῶσι· πολλοὶ δὲ δόξαν αἰσχρὰν κτῶνται, διὰ τὴν τοῦ σώματος ἀδυναμίαν δοκοῦντες ἀποδειλιᾶν.

(3) Ἡ καταφρονεῖς τῶν ἐπιτιμῶν τῆς καχεξίας τούτων, καὶ ῥαδίως ἂν οἶει φέρειν τὰ τοιαῦτα; καὶ μὴν οἶμαι γε πολλῷ ῥάῳ καὶ ἡδύῳ τούτων εἶναι, ἃ δεῖ ὑπομένειν τὸν ἐπιμελούμενον τῆς τοῦ σώματος εὐεξίας· ἢ ὑγιεινότερόν τε καὶ εἰς τὰλλα χρησιμώτερον νομίζεις εἶναι τὴν καχεξίαν τῆς εὐεξίας; ἢ τῶν διὰ τὴν εὐεξίαν γιγνομένων καταφρονεῖς;

(4) Καὶ μὴν πάντα γε τὰναντία συμβαίνει τοῖς εὖ τὰ σώματα ἔχουσιν ἢ τοῖς κακῶς· καὶ γὰρ ὑγιαίνουν οἱ τὰ σώματα εὖ ἔχοντες, καὶ ἰσχύουσι· καὶ πολλοὶ μὲν διὰ τοῦτο ἐκ τῶν πολεμικῶν ἀγώνων σῴζονται τε εὐσχημόνως, καὶ τὰ δευρὰ πάντα διαφεύγουσι· πολλοὶ δὲ φίλοις τε βοηθοῦσι καὶ

τὴν πατρίδα εὐεργετοῦσι, καὶ διὰ ταῦτα χάριτός τε ἀξιοῦνται, καὶ δόξαν μεγάλην κτῶνται, καὶ τιμῶν καλλίστων τυγχάνουσι· καὶ τὸν τε λοιπὸν βίον ἡδίων καὶ κάλλιον διαζῶσι, καὶ τοῖς ἐναντιῶν παισὶ καλλίους ἀφορμὰς εἰς τὸν βίον καταλείπουσιν. (5) Οὗτοι χρὴ, ὅτι ἡ πόλις οὐκ ἀσκεῖ δημοσίᾳ τὰ πρὸς τὸν πόλεμον, διὰ τοῦτο καὶ ἰδίᾳ ἀμελεῖν, ἀλλὰ μηδὲν ἥτιον ἐπιμελεῖσθαι· εὖ γὰρ ἴσθι, ὅτι οὐδὲ ἐν ἄλλῳ οὐδενὶ ἀγῶνι, οὐδὲ ἐν πράξει οὐδεμιᾷ μείον ἔξεις, διὰ τὸ βέλτιον τὸ σῶμα παρεσκευάσθαι· πρὸς πάντα γὰρ, ὅσα πράττουσιν ἄνθρωποι, χρήσιμον τὸ σῶμά ἐστιν· ἐν πάσαις δὲ ταῖς τοῦ σώματος χρεαῖς πολὺ διαφέρει ὥς βέλτιστα τὸ σῶμα ἔχειν. (6) Ἐπεὶ καὶ, ἐν ᾧ δοκεῖς ἐλαχίστην σώματος χρεῖαν εἶναι, ἐν τῷ διανοεῖσθαι, τίς οὐκ οἶδεν, ὅτι καὶ ἐν τούτῳ πολλοὶ μεγάλα σφάλλονται διὰ τὸ μὴ ὑγιαίνειν τὸ σῶμα; καὶ λήθῃ δὲ καὶ ἀθυμία καὶ δυσκολία καὶ μανία πολλάκις πολλοῖς διὰ τὴν τοῦ σώματος καχεξίαν εἰς τὴν διάνοιαν ἐμπίπτουσιν οὕτως, ὥστε καὶ τὰς ἐπιστήμας ἐκβάλλειν. (7) Τοῖς δὲ τὰ σώματα εὖ ἔχουσι πολλὴ ἀσφάλεια καὶ οὐδεὶς κίνδυνος διὰ γε τὴν τοῦ σώματος καχεξίαν τοιοῦτόν τι παθεῖν, εἰκὸς δὲ μᾶλλον πρὸς τὰ ἐναντία τῶν διὰ τὴν καχεξίαν γιγνομένων καὶ τὴν εὐεξίαν χρήσιμον εἶναι· καίτοι τῶν γε τοῖς εἰρημένοισι ἐναντίων ἔνεκα τί οὐκ ἂν τις νοῦν ἔχων ὑπομείνειεν; (8) Αἰσχρὸν δὲ καὶ τὸ διὰ τὴν ἀμέλειαν γηράσαι, πρὶν ἰδεῖν ἑαυτὸν, ποῖος ἂν κάλλιστος καὶ κράτιστος τῷ

σώματι γένοιτο · ταῦτα δὲ οὐκ ἔστιν ἰδεῖν ἀμελοῦν-
τα · οὐ γὰρ ἐθέλει αὐτόματα γίγνεσθαι.

CAP. XIII.

Varia Socratis commemorantur apophthegmata.

Ὁργιζομένου δὲ ποτέ τινος, ὅτι προσειπὼν τινὰ
χαίρειν οὐκ ἀντιπροσεβόρηθη, Γελοῖον, ἔφη, τὸ, εἰ
μὲν τὸ σῶμα κάκιον ἔχοντι ἀπήντησάς τῳ, μὴ ἂν
ὀργιζέσθαι · ὅτι δὲ τὴν ψυχὴν ἀγροικοτέρως δια-
κειμένῳ περιέτυχες, τοῦτό σε λυπεῖν.

(2) Ἄλλου δὲ λέγοντος, ὅτι ἀηδῶς ἐσθίωι, Ἀκου-
μενός, ἔφη, τούτου φάρμακον ἀγαθὸν διδάσκει.
Ἐρομένου δὲ, ποῖον; Παύσασθαι ἐσθίοντα, ἔφη·
καὶ ἡδιόν τε καὶ εὐτελέστερον καὶ ὑγιεινότερον φησὶ
διάξειν παυσάμενον.

(3) Ἄλλου δ' αὖ λέγοντος, ὅτι θερμὸν εἶη παρ'
ἐαυτῷ τὸ ὕδωρ, ὃ πίνωι, Ὅταν ἄρ', ἔφη, βούλῃ
θερμῷ λούσασθαι, ἔτοιμον ἔσται σοι. Ἀλλὰ ψυ-
χρὸν, ἔφη, ὥστε λούσασθαι, ἐστί· Ἄρ' οὖν, ἔφη,
καὶ οἱ οἰκέται σου ἄχθονται πίνοντές τε αὐτὸ καὶ
λουόμενοι αὐτῷ; Μὰ τὸν Δί', ἔφη· ἀλλὰ καὶ
πολλάκις τεθάνυμακα, ὥς ἡδέως αὐτῷ πρὸς ἀμφο-
τερα ταῦτα χρῶνται. Πότερον δέ, ἔφη, τὸ παρὰ
σοι ὕδωρ θερμότερον πιεῖν ἔστιν, ἢ τὸ ἐν Ἀσκλη-

πιού; Τὸ ἐν Ἀσκληπιού, ἔφη. Ἐνθυμού οὖν, ἔφη, ὅτι κινδυνεύεις δυσαρρεστότερος εἶναι τῶν τε οἰκετιῶν καὶ τῶν ἀρρώστων.

(4) Κολάσαντος δὲ τινος ἰσχυρῶς ἀκόλουθον, ἤρειο, τί χαλεπαῖνοι τῷ θεράποντι. Ὅτι, ἔφη, ὀψοφαγίστατός τε ὢν, βλακίστατός ἐστι, καὶ φιλαργυρώτατος ὢν, ἀργότατος. Ἦδὴ ποτὲ οὖν ἐπεσκέψω, ἔφη, πότερος πλειόνων πληγῶν δεῖται, σὺ, ἢ ὁ θεράπων;

(5) Φοβουμένου δὲ τινος τὴν εἰς Ὀλυμπίαν ὁδὸν, Τί, ἔφη, φοβῇ σὺ τὴν πορείαν; οὐ καὶ οἴκοι σχεδὸν ὅλην τὴν ἡμέραν περιπατεῖς; καὶ ἐκεῖσε πορευόμενος, περιπατήσας ἀριστήσεις, περιπατήσας δειπνήσεις καὶ ἀναπαύσῃ· οὐκ οἶσθα, ὅτι, εἰ ἐκτείναις τοὺς περιπάτους, οὓς ἐν πέντε ἢ ἑξ ἡμέραις περιπατεῖς, ῥαδίως ἂν Ἀθήνηθεν εἰς Ὀλυμπίαν ἀφίκοιο; Χαριέστερον δὲ καὶ προεξορμαῖν ἡμέρα μιᾷ μᾶλλον, ἢ ὑστερίζειν· τὸ μὲν γὰρ ἀναγκάζεσθαι περαιτέρω τοῦ μετρίου μηχανεῖν τὰς ὁδοὺς, χαλεπόν· τὸ δὲ μιᾷ ἡμέρᾳ πλείονας πορευθῆναι, πολλὴν ῥασιώνην παρέχει· κρεῖττον οὖν ἐν τῇ ὁρμῇ σπεύδειν, ἢ ἐν τῇ ὁδῷ.

(6) Ἄλλου δὲ λέγοντος, ὡς παρειάθῃ μακρὰν ὁδὸν πορευθεὶς, ἤρειο αὐτόν, εἰ καὶ φορτίον ἔφερε. Μὰ Δί', οὐκ ἔγωγ', ἔφη, ἀλλὰ τὸ ἱμάτιον. Μό-

νος δ' ἐπορεύου, ἔφη, ἢ καὶ ἀκόλουθός σοι ἡκολούθει; Ἠκολούθει, ἔφη. Πότερον, ἔφη, κενός, ἢ φέρων τι; Φέρων, νῆ Δί', ἔφη, τὰ τε σιρώματα καὶ τὰλλα σκεύη. Καὶ πῶς δὴ, ἔφη, ἀπήλλαχεν ἐκ τῆς ὁδοῦ; Ἐμοὶ μὲν δοκεῖ, ἔφη, βέλτιον ἐμοῦ. Τί οὖν; ἔφη, εἰ τὸ ἐκείνου φορτίον ἔδει σε φέρειν, πῶς ἂν οἶε διατεθῆναι; Κακῶς, νῆ Δί', ἔφη· μᾶλλον δὲ οὐδ' ἂν ἡδυνήθην κομίσαι. Τὸ οὖν τοσούτῳ ἦτιον τοῦ παιδὸς δύνασθαι πονεῖν, πῶς ἡσκημένου δοκεῖ σοι ἀνδρὸς εἶναι;

CAP. XIV.

Sermones Socratis convivales frugalitatem commendant.

Ὅποτε δὲ τῶν ξυνιώντων ἐπὶ δεῖπνον οἱ μὲν μικρὸν ὄψον, οἱ δὲ πολὺ φέροιεν, ἐκέλευεν ὁ Σωκράτης τὸν παῖδα τὸ μικρὸν ἢ εἰς τὸ κοινὸν τιθέναι, ἢ διανέμεν ἐκάστῳ τὸ μέρος. Οἱ οὖν τὸ πολὺ φέροντες ἡσχύνοντο τὸ μὴ κοινωνεῖν τοῦ εἰς τὸ κοινὸν τιθεμένου, καὶ τὸ μὴ ἀντιτιθέναι τὸ ἑαυτῶν· ἐτίθεσαν οὖν καὶ τὸ ἑαυτῶν εἰς τὸ κοινόν· καὶ ἐπεὶ οὐδὲν πλέον εἶχον τῶν μικρὸν φερομένων, ἐπαύοντο πολλοῦ ὄψωνοῦντες.

(2) Καταμαθὼν δὲ τινὰ τῶν ξυνδειπνούντων τοῦ μὲν σίτου πεπαυμένον, τὸ δὲ ὄψον αὐτὸ καθ' αὐτὸ ἐσθλόντα, λόγου ὄντος περὶ ὀνομάτων, ἐφ' οἷῳ ἔργῳ

ἕκαστον εἶη, Ἐχομεν ἄν, ἔφη, ὦ ἄνδρες, εἰπεῖν, ἐπὶ ποίῳ ποτὲ ἔργῳ ἄνθρωπος ὀψοφάγος καλεῖται; ἐσθίουσι μὲν γὰρ δὴ πάντες ἐπὶ τῷ σίτῳ ὄψον, ὅταν παρῇ· ἀλλ' οὐκ οἶμαί ποῦ ἐπὶ γε τούτῳ ὀψοφάγοι καλοῦνται. Οὐ γὰρ οὖν, ἔφη τις τῶν παρόντων. (3) Τί γάρ; ἔφη, ἐάν τις ἄνευ τοῦ σίτου τὸ ὄψον αὐτὸ ἐσθίῃ, μὴ ἀσκήσεως ἀλλ' ἡδονῆς ἕνεκα, πότερον ὀψοφάγος εἶναι δοκεῖ, ἢ οὐ; Σχολῇ γ' ἄν, ἔφη, ἄλλος τις ὀψοφάγος εἶη. Καί τις ἄλλος τῶν παρόντων, Ὁ δὲ μικρῷ σίτῳ, ἔφη, πολὺ ὄψον ἐπεσθίων; Ἐμοὶ μὲν, ἔφη ὁ Σωκράτης, καὶ οὗτος δοκεῖ δικαίως ἄν ὀψοφάγος καλεῖσθαι· καὶ, ὅταν γε οἱ ἄλλοι ἄνθρωποι τοῖς θεοῖς εὐχωνται πολυκαρπείαν, εἰκότως ἄν οὗτος πολυοψίαν εὐχόσῃ. (4) Ταῦτα δὲ τοῦ Σωκράτους εἰπόντος, νομίσας ὁ νεανίσκος εἰς αὐτὸν εἰρῆσθαι τὰ λεχθέντα, τὸ μὲν ὄψον οὐκ ἐπαύσατο ἐσθίειν, ἄρτον δὲ προσέλαβεν. Καὶ ὁ Σωκράτης καταμαθὼν, Παρατηρεῖτ', ἔφη, τοῦτον οἱ πλησίον, ὁπότερά τῳ σίτῳ ὄψω, ἢ τῳ ὄψω σίτῳ χρῆσται.

(5) Ἄλλον δὲ ποτε τῶν συνδείπνων ἰδὼν ἐπὶ τῷ ἐνὶ ψωμῷ πλειόνων ὄψων γευόμενον, Ἄρα γένοιτ' ἄν, ἔφη, πολυτελεστέρα ὀψοποιΐα ἢ μᾶλλον τὰ ὄψα λυμαينوμένη, ἢ ἣν ὀψοποιεῖται ὁ ἅμα πολλὰ ἐσθίων καὶ ἅμα παντοδατὰ ἡδύσματα εἰς τὸ στόμα λαμβάνων; πλείω μὲν γε τῶν ὀψοποιῶν συμμιγνύων πολυτελέστερα ποιεῖ· ἃ δὲ ἐκεῖνοι μὴ συμμιγνύ-

ουσιν, ὥς οὐχ ἁρμότιοντα, ὁ συμμιγνύων (εἴπερ ἐκεῖνοι ὀρθῶς ποιῶσιν) ἁμαρτάνει τε καὶ καταλύει τὴν τέχνην αὐτῶν. (6) Καίτοι πῶς οὐ γελοῖόν ἐστι, παρασκευάζεσθαι μὲν ὀψοποιούς τοὺς ἄριστα ἐπισταμένους, αὐτὸν δὲ μὴδ' ἀντιποιούμενον τῆς τέχνης ταύτης τὰ ὑπ' ἐκείνων ποιούμενα μετατιθέναι; καὶ ἄλλο δέ τι προσγίγνεται τῷ ἅμα πολλὰ ἐσθίειν ἐθισθέντι· μὴ παρόντων γὰρ πολλῶν, μειονεκτεῖν ἂν τι δοκοίη, ποθῶν τὸ σύνηδες· ὁ δὲ συνεθισθεὶς τὸν ἕνα ψωμὸν ἐνὶ ὄψῳ προπέμπειν, ὅτε μὴ παρεῖη πολλὰ, δύναιτ' ἂν ἀλύπως τῷ ἐνὶ χρῆσθαι.

(7) Ἐλεγε δὲ καὶ ὥς τὸ ἐσθίειν ἐν τῇ Ἀθηναίων γλώττῃ εὐωχεῖσθαι καλοῖτο· τὸ δὲ εὖ προσκεῖσθαι ἔφη, ἐπὶ τῷ ταῦτα ἐσθίειν, αἴτινα μήτε τὴν ψυχὴν μήτε τὸ σῶμα λυποῖη, μήτε δυσεύρετα εἶη· ὥστε καὶ τὸ εὐωχεῖσθαι τοῖς κοσμίως διαιτωμένοις ἀντίθεται.

ΞΕΝΟΦΩΝΤΟΣ
ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ
ΤΕΤΑΡΤΟΝ.

CAP. I.

Exponit artes varias, quibus Socrates juvenes alliciebat, eorumque ingenia diversamque indolem tentabat, explorabat, et disciplina sua ad virtutem capessendam formatos excitabat omnes.

Οὕτω δὲ ὁ Σωκράτης ἦν ἐν παντὶ πράγματι καὶ πάντα τρόπον ὠφέλιμος, ὥστε τῇ σκοπούμενῳ τοῦτο, εἰ καὶ μετρίως αἰσθανομένῳ, φανερόν εἶναι, ὅτι οὐδὲν ὠφελιμώτερον ἦν τοῦ Σωκράτει συνεῖναι, καὶ μετ' ἐκείνου διατρίβειν ὅπου οὖν καὶ ἐν ὅτε οὖν πράγματι· ἐπεὶ καὶ τὸ ἐκείνου μεμνησθαι μὴ παρόντος, οὐ μικρὰ ὠφέλει τοὺς εἰωθότας τε αὐτῇ συνεῖναι καὶ ἀποδεχομένους ἐκείνον· καὶ γὰρ παίζων οὐδὲν ἥτιον ἢ σπουδάζων ἐλυσσιτέλει τοῖς συνδιατρίβουσι (2) Πολλάκις γὰρ ἔφη μὲν ἂν τινος ἔρῳ, φανερὸς δ' ἦν οὐ τῶν τὰ σώματα πρὸς ὥραν ἀλλὰ τῶν τὰς ψυχὰς πρὸς ἀρετὴν εὖ πεφυκότων ἐφειόμενος· ἐτεκμαίρειο δὲ τὰς ἀγαθὰς φύσεις ἐκ τοῦ ταχύ τε μαθήσθαι οἷς προσέχοιεν, καὶ μνημονεύειν αὐτὰ [ἂν] μάθουσι, καὶ ἐπιθυμεῖν τῶν μαθημάτων πάντων, δι

ὧν ἐστὶν οἰκίαν τε καλῶς οἰκεῖν καὶ πόλιν, καὶ τὸ ὅλον ἀνθρώποις τε καὶ ἀνθρωπίνους πράγματα εὖ χρῆσθαι· τοὺς γὰρ τοιοῦτους ἡγεῖτο παιδευθέντας οὐκ ἂν μόνον αὐτοὺς τε εὐδαίμονας εἶναι καὶ τοὺς ἑαυτῶν οἴκους καλῶς οἰκεῖν, ἀλλὰ καὶ ἄλλους ἀνθρώπους καὶ πόλεις δύνασθαι εὐδαίμονας ποιῆν.

(3) Οὐ τὸν αὐτὸν δὲ τρόπον ἐπὶ πάντας ἦει, ἀλλὰ τοὺς μὲν οἰούμενους φύσει ἀγαθοὺς εἶναι, μαθήσεως δὲ καταφρονοῦντας, ἐδίδασκεν, ὅτι αἱ ἀρίσται δοκοῦσαι εἶναι φύσεις μάλιστα παιδείας δέονται, ἐπεδεικνύων τῶν τε ἵππων τοὺς εὐφυεστάτους, θυμοειδεῖς τε καὶ σφοδροὺς ὄντας, εἰ μὲν ἐκ νέων δαμασθεῖεν, εὐχρηστοτάτους, καὶ ἀρίστους γιγνομένους· εἰ δὲ ἀδάμαστοι γένοιντο, δυσκαθεκτοτάτους καὶ φανλοτάτους. Καὶ τῶν κυνῶν τῶν εὐφυεστάτων, φιλοπόνων τε οὐσῶν καὶ ἐπιθεικῶν τοῖς θηρίοις, τὰς μὲν καλῶς ἀχθείσας ἀρίστας γίγνεσθαι πρὸς τὰς θήρας καὶ χρησιμωτάτας, ἀναγώγους δὲ γιγνομένας ματαίους τε καὶ μανιώδεις καὶ δυσπαιθεστάτας.

(4) Ὅμοίως δὲ καὶ τῶν ἀνθρώπων τοὺς εὐφυεστάτους ἐρῶμενεσιτάτους τε ταῖς ψυχαῖς ὄντας καὶ ἐξεργαστικωτάτους ὧν ἂν ἐγχειρῶσι, παιδευθέντας μὲν καὶ μαθόντας, ἃ δεῖ πράττειν, ἀρίστους τε καὶ ὠφελιμωτάτους γίγνεσθαι· πλεῖστα γὰρ καὶ μέγιστα ἀγαθὰ ἐργάζεσθαι, ἀπαιδευτοὺς δὲ καὶ ἀμαθεῖς γενομένους κακίστους τε καὶ βλαβερωτάτους γίγνεσθαι· κρίνειν γὰρ οὐκ ἐπισταμένους, ἃ δεῖ πράττειν, πολλάκις πονηροῖς ἐπιχειρεῖν πράγμα-

αι, μεγαλείους δὲ καὶ σφοδρούς ὄντας δυσκαθέκτους τε καὶ δυσανοιρέπτους εἶναι· διὸ πλεῖστα καὶ μέγιστα κακὰ ἐργάζεσθαι. (5) Τοὺς δὲ ἐπὶ πλούτῳ μέγα φρονούντας καὶ νομίζοντας οὐδὲν προσδεῖσθαι παιδείας, ἐξαρκέσειν δὲ σφισι τὸν πλοῦτον οἰομένους πρὸς τὸ διαπράττεσθαι τα ὅτι ἂν βούλωνται καὶ τιμᾶσθαι ὑπὸ τῶν ἀνθρώπων, ἐφρένου λέγων, ὅτι μωρὸς μὲν εἴη, εἴ τις οἶται, μὴ μαθὼν τὰ τε ὠφέλιμα καὶ τὰ βλαβερά τῶν πραγμάτων διαγνώσεσθαι· μωρὸς δ', εἴ τις, μὴ διαγιγνώσκων μὲν ταῦτα, διὰ δὲ τὸν πλοῦτον ὅτι ἂν βούληται ποριζόμενος, οἶται δυνήσεσθαι καὶ τὰ συμφέροντα πράττειν· ἡλίθιος δ', εἴ τις, μὴ δυνάμενος τὰ συμφέροντα πράττειν, εὖ τε πράττειν οἶται καὶ τὰ πρὸς τὸν βίον αὐτῷ ἢ καλῶς ἢ ἱκανῶς παρεσκευάσθαι· ἡλίθιος δὲ καὶ, εἴ τις οἶται διὰ τὸν πλοῦτον μηδὲν ἐπιστάμενος δόξειν τι ἀγαθὸς εἶναι, ἢ μηδὲν ἀγαθὸς εἶναι δοκῶν εὐδοκιμήσειν.

CAP. II.

Continuat narrationem antecedentis capitis exemplo Euthydemī, quem sapientiae suae opinione inflatum tam diu interrogando versat Socrates, donec confiteatur, omnium se illarum rerum, quas antea callere existimaverat, esse plane ignarum.

Τοῖς δὲ νομίζουσι παιδείας τε τῆς ἀρίστης τετυχηκέναι καὶ μέγα φρονούσιν ἐπὶ σοφίᾳ ὡς προσεφέρετο, νῦν διηγῆσομαι. Καταμαθὼν γὰρ Εὐθύδημον

τὸν Καλὸν γράμματα πολλὰ συνειλεγμένον ποιητῶν
 τε καὶ σοφιστῶν τῶν εὐδοκιμωτάτων, καὶ ἐκ τούτων
 ἤδη τε νομίζοντα διαφέρειν τῶν ἡλικιωτῶν ἐπὶ σο-
 φία, καὶ μεγάλας ἐλλίδας ἔχοντα πάντων διοίσειν
 τῷ δύνασθαι λέγειν τε καὶ πράττειν, πρῶτον μὲν,
 αἰδοθανόμενος αὐτὸν διὰ νεότητα οὕτως εἰς τὴν ἀγο-
 ρὰν εἰσιόντα, εἰ δέ τι βούλοιτο διαπράξασθαι, κα-
 θίζοντα εἰς ἡνιοποιεῖόν τι τῶν ἐγγὺς τῆς ἀγορᾶς,
 εἰς τοῦτο καὶ αὐτὸς ἦει, τῶν μεθ' αὐτοῦ τῶας ἔχων.
 (2) Καὶ πρῶτον μὲν πυνθανομένου τινὸς, πότερον
 Θεμιστοκλῆς διὰ ξυνουσίαν τινὸς τῶν σοφῶν ἢ φύσει
 τοσούτον δαίνεγκα τῶν πολιτῶν, ὥστε πρὸς ἐκεῖνον
 ἀποβλέπειν τὴν πόλιν, ὅποτε σπουδαίου ἀνδρὸς δε-
 ηθείη, ὁ Σωκράτης, βουλόμενος κινεῖν τὸν Εὐθύ-
 δημον, Εὐηθες ἔφη εἶναι τὸ οἶεσθαι, τὰς μὲν ὀλίγου
 ἀξίας τέχνας μὴ γίνεσθαι σπουδαίους ἄνευ διδα-
 σκάλων ἱκανῶν, τὸ δὲ προεσιάναι πόλεως, πάντων
 ἔργων μέγιστον ὄν, ἀπὸ ταῦτομάτου παραγίνεσθαι
 τοῖς ἀνθρώποις. (3) Πάλιν δέ ποτε παρόντος τοῦ
 Εὐθυδήμου, ὁρῶν αὐτὸν ἀποχωροῦντα τῆς συνεδρί-
 ας, καὶ φυλατιτόμενον, μὴ δόξη τὸν Σωκράτην θαυ-
 μάζειν ἐπὶ σοφία, "Οτι μὲν, ἔφη, ὦ ἄνδρες, Εὐθύ-
 δημος οὕτοις ἐν ἡλικίᾳ γενόμενος, τῆς πόλεως λόγον
 περὶ τινος προτιθείσης, οὐκ ἀφέζεται τοῦ συμβου-
 λεύειν, εὐδηλὸν ἐστὶν ἐξ ὧν ἐπιτηδεύει· δοκεῖ δέ
 μοι καλὸν προοίμιον τῶν δημηγοριῶν παρασκευά-
 ζεσθαι φυλατιτόμενος μὴ δόξη μανθάνειν τι παρὰ
 του· δῆλον γάρ, ὅτι λέγειν ἀρχόμενος ὥδε προσι-

μιάσεται· (4) „Παρ' οὐδενὸς μὲν πώποτε, ὧ ἄνδρες Ἀθηναῖοι, οὐδὲν ἔμαθον, οὐδ' ἀκούων, τινὰς εἶναι λέγειν τε καὶ πράττειν ἱκανοὺς, ἐζήτησα τοῦτοῖς ἐντυχεῖν, οὐδ' ἐπεμελήθην τοῦ διδάσκαλόν τινά μοι γενέσθαι τῶν ἐπισταμένων· ἀλλὰ καὶ τὰναντία· διατειλέκα γὰρ φεύγων οὐ μόνον τὸ μανθάνειν τε παρὰ τινος, ἀλλὰ καὶ τὸ δόξαι· ὅμως δέ, ὅ τι ἂν ἀπὸ ταῦτομάτου ἐπὶ μοι, συμβουλεύσω ὑμῖν.“

(5) Ἀρμόσειε δ' ἂν οὕτω προοιμιάζεσθαι καὶ τοῖς βουλομένοις παρὰ τῆς πόλεως ἱατρικὸν ἔργον λαβεῖν· ἐπιτήδειον γὰρ ἂν αὐτοῖς εἴη τοῦ λόγου ἀρχεῖσθαι ἐντεῦθεν· „Παρ' οὐδενὸς μὲν πώποτε, ὧ ἄνδρες Ἀθηναῖοι, τὴν ἱατρικὴν τέχνην ἔμαθον, οὐδ' ἐζήτησα διδάσκαλον ἑμαυτῷ γενέσθαι τῶν ἱατρῶν οὐδένα· διατειλέκα γὰρ φυλατιόμενος οὐ μόνον τὸ μαθεῖν τε παρὰ τῶν ἱατρῶν, ἀλλὰ καὶ τὸ δόξαι μεμαθηκέναι τὴν τέχνην ταύτην· ὅμως δέ μοι τὸ ἱατρικὸν ἔργον δότε· πειράσομαι γὰρ ἐν ὑμῖν ἀποκινδυνεύων μανθάνειν.“ Πάντες οὖν οἱ παρόντες ἐγέλασαν ἐπὶ τῇ προοιμίᾳ.

(6) Ἐπεὶ δὲ φανερὸς ἦν ὁ Εὐθύδημος ἤδη μὲν, οἷς ὁ Σωκράτης λέγοι, προσέχων, εἴτε δὲ φυλατιόμενος αὐτός τι φθέγεσθαι, καὶ νομίζων τῇ σιωπῇ σωφροσύνης δόξαν περιβάλλεσθαι, τότε ὁ Σωκράτης, βουλόμενος αὐτὸν παῦσαι τούτου, Θαυμασιὸν γὰρ, ἔφη, τί ποτε οἱ βουλόμενοι καθαρίζουν ἢ αὐλεῖν ἢ ἱππεύειν ἢ ἄλλο τι τῶν τοιούτων ἱκανοὶ γενέσθαι πειρῶνται ὥς συνεχέστατα ποιεῖν, ὅ τι ἂν βούλωνται δυνατοὶ γε-

νέσθαι, καὶ οὐ καθ' ἑαυτοὺς, ἀλλὰ παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι, πάντα ποιοῦντες καὶ ὑπομένοντες ἕνεκα τοῦ μηδὲν ἄνευ τῆς ἐκείνων γνώμης ποιεῖν, ὥς οὐκ ἂν ἄλλως ἀξιόλογοι γενόμενοι· τῶν δὲ βουλομένων δυνατῶν γενέσθαι λέγειν τε καὶ πράττειν τὰ πολιτικὰ νομίζουσί τινες ἄνευ παρασκευῆς καὶ ἐπιμελείας αὐτόματοι ἐξαίφνης δυνατοὶ ταῦτα ποιεῖν ἔσεσθαι. (7) Καίτοι γε τοσούτῳ ταῦτα ἐκείνων δυσκατεργασιότερα φαίνεται, ὅσῳ περ πλειόνων περὶ ταῦτα πραγματευομένων, ἐλάττους οἱ κατεργαζόμενοι γίνονται· δῆλον οὖν, ὅτι καὶ ἐπιμελείας δέονται πλείονος καὶ ἰσχυροτέρας οἱ τούτων ἐφιεμένοι ἢ οἱ ἐκείνων. (8) Καὶ ἀρχὰς μὲν οὖν, ἀκούοντις Εὐθυδήμου, τοιούτους λόγους ἔλεγε Σωκράτης· ὥς δ' ἦσθετο αὐτὸν ἐτοιμότερον ὑπομένοντα, ὅτε διαλέγοιτο, καὶ προθυμότερον ἀκούοντα, μόνος ἦλθεν εἰς τὸ ἡνωποιεῖον· παρακαθεζομένου δ' αὐτῷ τοῦ Εὐθυδήμου, Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, τῷ ὄντι, ὥσπερ ἐγὼ ἀκούω, πολλὰ γράμματα συνήχας τῶν λεγομένων σοφῶν ἀνδρῶν γεγονέναι; Νῆ τὸν Δί', ἔφη, ὦ Σώκρατες· καὶ εἴ γε συνάγω, ἕως ἂν κτήσωμαι ὥς ἂν δύνωμαι πλεῖστα. (9) Νῆ τὴν Ἥραν, ἔφη ὁ Σωκράτης, ἄγαμαί σου, διότι οὐκ ἀργυρίου καὶ χρυσίου προείλου θησαυροὺς κεκτηῖσθαι μᾶλλον ἢ σοφίας· δῆλον γάρ, ὅτι νομίζεις ἀργύριον καὶ χρυσίον οὐδὲν βελτίους ποιεῖν τοὺς ἀνθρώπους, τὰς δὲ τῶν σοφῶν ἀνδρῶν γνώμας ἀρετῇ πλουτίζειν τοὺς κεκτημένους. Καὶ ὁ Εὐθύδη-

μος ἔχαιρεν ἀκούων ταῦτα, νομίζων δοκεῖν τῷ Σω-
 κράτει ὀρθῶς ματιέναι τὴν σοφίαν. (10) Ὁ δὲ κα-
 ταμαθὼν αὐτὸν ἡσθέντα τῷ ἐπαίνῳ τούτῳ, Τί δέ
 δὴ βουλόμενος ἀγαθὸς γενέσθαι, ἔφη, ὦ Εὐθύδη-
 με, συλλέγεις τὰ γράμματα; Ἐπεὶ δὲ διεσιώπησεν
 ὁ Εὐθύδημος, σκοπῶν ὅ τι ἀποκρίναιτο, πάλιν ὁ
 Σωκράτης, Ἄρα μὴ ἱατρός; ἔφη· πολλὰ γὰρ καὶ
 ἱατρῶν ἔστι συγγράμματα. Καὶ ὁ Εὐθύδημος,
 Μὰ Δί', ἔφη, οὐκ ἔγωγε. Ἀλλὰ μὴ ἀρχιτέκτων
 βούλει γενέσθαι; γνωμονικοῦ γὰρ ἀνδρὸς καὶ τοῦ-
 το δεῖ. Οὐκ οὐν ἔγωγ', ἔφη. Ἀλλὰ μὴ γεωμέτρης
 ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθὸς, ὥσπερ ὁ Θεόδω-
 ρος; Οὐδὲ γεωμέτρης, ἔφη. Ἀλλὰ μὴ ἀστρολόγος,
 ἔφη, βούλει γενέσθαι; Ὡς δὲ καὶ τοῦτο ἤρνεϊτο,
 Ἀλλὰ μὴ ῥαψωδός; ἔφη· καὶ γὰρ τὰ Ὀμήρου σέ-
 φασιν ἔπη πάντα κεκτῆσθαι. Μὰ Δί', οὐκ ἔγωγ',
 ἔφη· τοὺς γὰρ τοι ῥαψωδοὺς οἶδα τὰ μὲν ἔπη ἀκρε-
 βούντας, αὐτοὺς δὲ πάννυ ἡλιθίους ὄντας. (11)
 Καὶ ὁ Σωκράτης ἔφη· Οὐ δῆπου, ὦ Εὐθύδημε,
 ταύτης τῆς ἀρετῆς ἐφίεσαι, δι' ἣν ἄνθρωποι πολιτε-
 κοὶ γίνονται καὶ οἰκονομικοὶ καὶ ἄρχεαι ἱκανοί, καὶ
 ὠφέλιμοι τοῖς τε ἄλλοις ἀνθρώποις καὶ ἑαυτοῖς;
 Καὶ ὁ Εὐθύδημος, Σφόδρα γ', ἔφη, ὦ Σώκρατες,
 ταύτης τῆς ἀρετῆς θέομαι. Νὴ Δί', ἔφη ὁ Σωκρά-
 τής, τῆς καλλίστης ἀρετῆς καὶ μεγίστης ἐφίεσαι τέχ-
 νης· ἔστι γὰρ τῶν βασιλέων αὕτη, καὶ καλεῖται
 βασιλική· αἰτάρ, ἔφη, καταγεγόνῃς, εἰ οἷόν τ' ἐστὶ,
 μὴ ὄντα δίκαιον, ἀγαθὸν ταῦτα γενέσθαι; Καὶ

, ἔφη, καὶ οὐχ οἷόν τε γε ἄνευ δικαιοσύνης
 θὸν πολίτην γενέσθαι. (12) Τί οὖν, ἔφη, σὺ
 δὴ τοῦτο κατείργασαι; Οἶμαί γε, ἔφη, ὦ Σώκρα-
 τες, οὐδενὸς ἂν ἥτιον φανῆναι δίκαιος. Ἀρ' οὖν,
 ἔφη, τῶν δικαίων ἐστὶν ἔργα, ὥσπερ τῶν τεκτόνων;
 Ἔστι μέντοι, ἔφη. Ἀρ' οὖν, ἔφη, ὥσπερ οἱ τέκτο-
 νες ἔχουσι τὰ ἑαυτῶν ἔργα ἐπιδείξαι, οὕτως οἱ δι-
 καιοὶ τὰ ἑαυτῶν ἔχοιεν ἂν διεξηγήσασθαι; Μὴ
 οὖν, ἔφη ὁ Εὐθύδημος, οὐ δύναμαι ἐγὼ τὰ τῆς δι-
 καιοσύνης ἔργα ἐξηγήσασθαι; καὶ, νῆ Δί', ἔγωγε
 τὰ τῆς ἀδικίας· ἐπεὶ οὐκ ὀλίγα ἐστὶ καθ' ἐκάστην
 ἡμέραν τοιαῦτα ὁρᾶν τε καὶ ἀκούειν. (13) Βούλει
 οὖν, ἔφη ὁ Σωκράτης, γράψωμεν ἐνταυθοῖ μὲν Δ,
 ἐνταυθοῖ δὲ Α; εἴτα ὅ τι μὲν ἂν δοκῇ ἡμῖν τῆς δι-
 καιοσύνης ἔργον εἶναι, πρὸς τὸ Δ τιθώμεν, ὅ τι δ'
 ἂν τῆς ἀδικίας, πρὸς τὸ Α; Εἴ τί σοι δοκεῖ, ἔφη,
 προσδεῖν τούτων, ποιεῖ ταῦτα. (14) Καὶ ὁ Σωκρά-
 τής γράψας ὥσπερ εἶπεν, Οὐκοῦν, ἔφη, ἔστιν ἐν ἀν-
 θρώποις τὸ ψεύδεσθαι; Ἔστι μέντοι, ἔφη. Ποιέ-
 ρωσιν οὖν, ἔφη, θῶμεν τοῦτο; Ἀῖ, ἔφη, ὅτι πρὸς
 τὴν ἀδικίαν. Οὐκοῦν, ἔφη, καὶ τὸ ἐξαπατᾶν ἐστὶ;
 Καὶ μάλα, ἔφη. Τοῦτο οὖν ποιέρωσιν θῶμεν; Καὶ
 τοῦτο δῆλον ὅτι, ἔφη, πρὸς ἀδικίαν. Τί δὲ τὸ κα-
 κουργεῖν; Καὶ τοῦτο, ἔφη. Τὸ δὲ ἀνδραποδίσ-
 σθαι; Καὶ τοῦτο. Πρὸς δὲ τῇ δικαιοσύνῃ οὐδὲν
 ἡμῖν τούτων κείσεται, ὦ Εὐθύδημε; Δεινὸν γὰρ
 ἂν εἴη, ἔφη. (15) Τί δέ; εἰάν τις στρατηγὸς αἰρα-
 θεὶς ἀδικόν τε καὶ ἐχθρὰν πόλιν ἐξανδραποδίσσῃται,

φήσομεν τοῦτον ἀδικεῖν; Οὐ δῆτα, ἔφη. Δίκαια δὲ ποιεῖν οὐ φήσομεν; Καὶ μάλα. Τί δ'; ἂν ἐξαπατᾷ πολεμῶν αὐτοῖς; Δίκαιον, ἔφη, καὶ τοῦτο. Ἐὰν δὲ κλέπῃ τε καὶ ἀρπάξῃ τὰ τούτων, οὐ δίκαια ποιήσει; Καὶ μάλα, ἔφη· ἀλλ' ἐγὼ σε τὸ πρῶτον ὑπελάμβανον πρὸς τοὺς φίλους μόνον ταῦτ' ἐρωτᾶν. Οὐκοῦν, ἔφη, ὅσα πρὸς τῇ ἀδικίᾳ ἐβλήκαμεν, πάντα καὶ πρὸς τῇ δικαιουσύνῃ θειέον· ἂν εἴη; Ἔοικεν, ἔφη. (16) Βούλει οὖν, ἔφη, ταῦτα οὕτω θέντες διορισώμεθα πάλιν, πρὸς μὲν τοὺς πολεμίσους δίκαιον εἶναι τὰ τοιαῦτα ποιεῖν, πρὸς δὲ τοὺς φίλους ἀδικον, ἀλλὰ δεῖν πρὸς γε τούτους ὡς εἰπλούστατον εἶναι; Πάνυ μὲν οὖν, ἔφη ὁ Εὐθύδημος. (17) Τί οὖν; ἔφη ὁ Σωκράτης, ἔάν τις στρατηγὸς ὁρῶν ἀθύμως ἔχον τὸ στράτευμα, ψευδόμενος φήσῃ συμμάχους προσιέναι, καὶ τῷ ψεύδει τούτῳ παύσῃ τῆς ἀθυμίας τοὺς στρατιώτας, ποιέρωθι τὴν ἀπάτην ταύτην θήσομεν; Δοκεῖ μοι, ἔφη, πρὸς τὴν δικαιουσύνην. Ἐὰν δὲ τις υἱὸν ἑαυτοῦ δεόμενον φαρμακείας καὶ μὴ προσιέμενον φάρμακον ἐξαπατήσας ὡς σῖτον τὸ φάρμακον δῶν, καὶ τῷ ψεύδει χρησάμενος οὕτως ὑγιᾶ ποιήσῃ, ταύτην αὐτὴν ἀπάτην ποῖ θειέον; Δοκεῖ μοι, ἔφη, καὶ ταύτην εἰς τὸ αὐτό. Τί δέ; ἂν τις, ἐν ἀθυμίᾳ ὄντος φίλου, δείσας μὴ διαχρήσῃται ἑαυτὸν, κλέψῃ ἢ ἀρπάσῃ ἢ ξίφος ἢ ἄλλο τι τοιοῦτον, τοῦτο αὖ ποιέρωσε θειέον; Καὶ τοῦτο νῆ Δί', ἔφη, πρὸς τὴν δικαιουσύνην. (18) Λέγεις, ἔφη, σὺ οὐδέ πρὸς τοὺς

φίλους ἅπαντα δεῖν ἀπλοῖζεσθαι; Μὰ Δί', οὐ
 θῆτα, ἔφη· ἀλλὰ μετατίθεμαι τὰ εἰρημένα, εἴπερ
 ἔξεσι. Δαῖ γέ τοι, ἔφη ὁ Σωκράτης, ἐξεῖναι πολὺ
 μᾶλλον, ἢ μὴ ὀρθῶς τιθέναι. (19) Τῶν δὲ δὴ
 τοὺς φίλους ἐξαπατώντων ἐπὶ βλάβῃ (ἵνα μὴδὲ τοῦ-
 το παραλείπωμεν ἄσχετον) πότερος ἀδικώτερός
 ἐστιν, ὁ ἐκὼν, ἢ ὁ ἄκων; Ἀλλ', ὦ Σώκρατες, οὐκ
 ἔτι μὲν ἔγωγε πιστεύω, οἷς ἀποκρίνομαι· καὶ γὰρ
 τὰ πρόσθεν πάντα νῦν ἄλλως ἔχειν δοκεῖ μοι, ἢ ὡς
 ἐγὼ τότε ᾤμην· ὅμως δὲ εἰρήσθω μοι, ἀδικώτερον
 εἶναι τὸν ἐκόντα ψευδόμενον τοῦ ἄκοντος. (20)
 Δοκεῖ δέ σοι μάθησις καὶ ἐπιστήμη τοῦ δικαίου εἶ-
 ναι, ὥσπερ τῶν γραμμάτων; Ἐμοιγε. Πότερον
 δὲ γραμματικώτερον κρίνεις, ὅς ἂν ἐκὼν μὴ ὀρθῶς
 γράφῃ καὶ ἀναγνώσκῃ, ἢ ὅς ἂν ἄκων; Ὅς ἂν
 ἐκὼν, ἔγωγε· δύναιτο γὰρ ἂν, ὅποτε βούλοιτο, καὶ
 ὀρθῶς αὐτὰ ποιεῖν. Οὐκοῦν ὁ μὲν ἐκὼν μὴ ὀρ-
 θῶς γράφων γραμματικὸς ἂν εἴη, ὁ δὲ ἄκων ἀγράμ-
 ματος; Πῶς γὰρ οὐ; Τὰ δίκαια δὲ πότερον ὁ
 ἐκὼν ψευδόμενος καὶ ἐξαπατῶν οἶδεν, ἢ ὁ ἄκων;
 Ἀῖνον ὅτι ὁ ἐκὼν. Οὐκοῦν γραμματικώτερον μὲν
 τὸν ἐπιστάμενον γράμματα τοῦ μὴ ἐπισταμένου φῆς
 εἶναι; Ναί. Δικαιώτερον δὲ τὸν ἐπιστάμενον τὰ
 δίκαια τοῦ μὴ ἐπισταμένου; Φαίνομαι· δοκῶ δέ
 μοι καὶ ταῦτα οὐκ οἶδ' ὅπως λέγειν. (21) Τί δὲ
 δὴ, ὅς ἂν βουλόμενος τὰ ληθῆ λέγειν μὴδέποτε τὰ
 αὐτὰ περὶ τῶν αὐτῶν λέγῃ, ἀλλ' ὁδὸν τε φράζων
 τὴν αὐτὴν τοιῆ μὲν πρὸς ἕω, τοιῆ δὲ πρὸς ἐσπέραν

φράξῃ, καὶ λογισμὸν ἀποφανόμενος τὸν αὐτὸν, τοιέ-
 μὲν πλείω, τοιέ δ' ἐλάττω ἀποφαίνεται, τί σοι δοκεῖ
 ὁ τοιοῦτος; Ἀῆλος, νῆ Δί', εἶναι, ὅτι, ἃ ὤφειο εἰ-
 δέναι, οὐκ οἶδεν. (22) Οἶσθα δέ τινας ἀνδρα-
 ποδώδεις καλουμένους; Ἐγωγε. Πότερον διὰ
 σοφίαν ἢ δι' ἀμαθίαν; Ἀῆλον ὅτι δι' ἀμαθί-
 αν. Ἀρ' οὖν διὰ τὴν τοῦ χαλκεύειν ἀμαθίαν
 τοῦ ὀνόματος τούτου τυγχάνουσιν; Οὐ δῆτα.
 Ἀλλ' ἄρα διὰ τὴν τοῦ τεκταίνεσθαι; Οὐδὲ διὰ
 ταύτην. Ἀλλὰ διὰ τὴν τοῦ σκυτεύειν; Οὐδὲ
 δι' ἐν τούτων, ἔφη, ἀλλὰ καὶ τὸνναντίον· οἱ γὰρ
 πλείστοι τῶν γε τὰ τοιαῦτα ἐπισταμένων ἀνδρα-
 ποδώδεις εἰσίν. Ἀρ' οὖν τῶν τὰ καλὰ καὶ ἀγα-
 θὰ καὶ δίκαια μὴ εἰδότεων τὸ ὄνομα τοῦτ' εἰσίν;
 Ἐμοιγε δοκεῖ, ἔφη. (23) Οὐκοῦν δεῖ παντὶ τρόπῳ
 διατεταμένους φεύγειν, ὅπως μὴ ἀνδράποδα ὦμεν.
 Ἀλλὰ, νῆ τοὺς θεοὺς, ἔφη, ὦ Σώκρατες, πάννυ
 ἤμην φιλοσοφεῖν φιλοσοφίαν, δι' ἧς ἂν μάλιστα ἐνό-
 μιζον παιδευθῆναι τὰ προσήκοντα ἀνδρὶ καλοκαγα-
 θίας ὀρεγομένῳ· νῦν δὲ πῶς οἶε με ἀθύμως ἔχειν,
 ὁρῶντα ἐμαυτὸν διὰ μὲν τὰ προπεποιημένα οὐδὲ τὸ
 ἐρωτώμενον ἀποκρίνασθαι δυνάμενον, ὑπὲρ ὧν μά-
 λιστα χρὴ εἰδέναι, ἄλλην δὲ ὁδὸν οὐδεμίαν ἔχοντα,
 ἣν ἂν πορευόμενος βελτίων γενοίμην; (24) Καὶ
 ὁ Σωκράτης, Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, εἰς Δελ-
 φοὺς ἤδη πώποτε ἀφίκου; Καὶ δὲς γε, νῆ Δία,
 ἔφη. Κατέμαθες οὖν πρὸς τῷ ναῷ που γεγραμμέ-
 νον τὸ Γινῶθι σαυτὸν; Ἐγωγε. Πότερον οὖν οὐ-

δέν σοι τοῦ γράμματος ἐμάλησεν, ἢ προσέσχες τε καὶ ἐπεχείρησας· σαυτὸν ἐπισκολεῖν, ὅστις εἴης; Μὰ Δί', οὐ δῆτα, ἔφη· καὶ γὰρ δὴ πάνυ τοῦτό γε ᾔμην εἰδέναι· σχολῇ γὰρ ἂν ἄλλο τι ᾔδειν, εἴγε μὴδ' ἐμαυτὸν ἐγίγνωσκον. (25) Πότερα δέ σοι δοκεῖ γινώσκειν ἑαυτὸν, ὅστις τοῦτομα τὸ ἑαυτοῦ μόνον οἶδεν, ἢ ὅστις, ὥσπερ οἱ τοὺς ἵππους ὠνούμενοι οὐ πρότερον οἶονται γινώσκειν, ὃν ἂν βούλωνται γινώ-
ναι, πρὶν ἂν ἐπισκέψωνται, πότερον εὐπειθὴς ἔσται ἢ δυσπειθὴς, καὶ πότερον ἰσχυρὸς ἔστιν ἢ ἀσθενὴς, καὶ πότερον ταχὺς ἢ βραδὺς, καὶ τὰλλα τὰ πρὸς τὴν τοῦ ἵππου χρεῖαν ἐπιτήδεια τε καὶ ἀνεπιτήδεια ὅπως ἔχει, οὕτως ἑαυτὸν ἐπισκεψάμενος, ὁποῖός ἐστι πρὸς τὴν ἀνθρωπίνην χρεῖαν, ἔγνωκα τὴν αὐτοῦ δύ-
ναμιν; Οὕτως ἔμοιγε δοκεῖ, ἔφη, ὁ μὴ εἰδὼς τὴν ἑαυτοῦ δύναμιν, ἀγνοεῖν ἑαυτὸν. (26) Ἐκεῖνο δέ σὺ φανερόν, ἔφη, ὅτι διὰ μὲν τὸ εἰδέναι ἑαυτοὺς πλεῖστα ἀγαθὰ πάσχουσιν οἱ ἄνθρωποι, διὰ δέ τὸ ἐψεῦσθαι ἑαυτῶν πλεῖστα κακά; οἱ μὲν γὰρ εἰδότες ἑαυτοὺς τὰ τε ἐπιτήδεια ἑαυτοῖς ἴσασι, καὶ διαγιγνώσκουσιν ἃ τε δύνανται καὶ ἃ μὴ· καὶ ἃ μὲν ἐπίστανται πράττοντες, πορίζονται τε ὧν δέονται, καὶ εὖ πράτ-
τουσιν· ὧν δέ μὴ ἐπίστανται, ἀπεχόμενοι ἀναμάρ-
τητοι γίνονται, καὶ διαφεύγουσι τὸ κακῶς πράτ-
τειν· διὰ τοῦτο δέ καὶ τοὺς ἄλλους ἀνθρώπους δυ-
νάμενοι δοκιμάζειν, [καί] διὰ τῆς τῶν ἄλλων χρεῖας τὰ τε ἀγαθὰ πορίζονται, καὶ τὰ κακὰ φυλάττονται. (27) Οἱ δέ μὴ εἰδότες, ἀλλὰ διαψευσμένοι τῆς ἐαν-

τῶν δυνάμεως, πρὸς τε τοὺς ἄλλους ἀνθρώπους καὶ
 τᾶλλα ἀνθρώπινα πράγματα ὁμοίως διάκεινται·
 καὶ οὔτε ὧν δέονται ἴσασιν, οὔτε ὃ τι πράττουσιν,
 οὔτε οἷς χρωῖνται, ἀλλὰ πάντων τούτων διαμαρτάνοντες
 τῶν τε ἀγαθῶν ἀποτυγχάνουσι, καὶ τοῖς
 κακοῖς περιπίπτουσι. (28) Καὶ οἱ μὲν εἰδότες ὃ τι
 ποιοῦσιν, ἐπιτυγχάνοντες ὧν πράττουσιν, εὐδοχοῖ τε
 καὶ τίμιοι γίνονται· καὶ οἳ τε ὅμοιοι τούτοις ἡδέως
 χρωῖνται, οἳ τε ἀποτυγχάνοντες τῶν πραγμάτων ἐπιθυμοῦσι
 τούτους ὑπὲρ αὐτῶν βουλευέσθαι, καὶ προῖστασθαι [τε]
 ἑαυτῶν τούτους, καὶ τὰς ἐλπίδας τῶν ἀγαθῶν ἐν
 τούτοις ἔχειν, καὶ διὰ πάντα ταῦτα πάντων μάλιστα
 τούτους ἀγαπῶσιν. (29) Οἱ δὲ μὴ εἰδότες ὃ τι ποιοῦσι,
 κακῶς δὲ αἰρούμενοι, καὶ οἷς ἂν ἐπιχειρήσωσιν
 ἀποτυγχάνοντες, οὐ μόνον ἐν αὐτοῖς
 τούτοις ζημιοῦνται τε καὶ κολάζονται, ἀλλὰ καὶ
 ἀδοξοῦσι διὰ ταῦτα καὶ καταγέλαστοι γίνονται,
 καὶ καταφρονούμενοι καὶ ἀτιμαζόμενοι ζῶσιν· ὅρας
 δὲ καὶ τῶν πόλεων ὅτι ὅσαι ἂν ἀγνοήσασαι τὴν ἑαυ-
 τῶν δύναμιν κρείττωσι πολεμήσωσιν, αἱ μὲν ἀνά-
 σταιτοι γίνονται, αἱ δὲ ἐξ ἐλευθέρων δοῦλαι. (30)
 Καὶ ὁ Εὐθύδημος, Ὡς πάνν μοι δοκῶν, ὦ Σώκρα-
 τες, ἔφη, περὶ πολλοῦ ποιητέον εἶναι τὸ ἑαυτὸν γιγ-
 νώσκειν, οὕτως ἴσθι· ὅπόθεν δὲ χρὴ ἄρξασθαι ἐπι-
 σκοπεῖν ἑαυτὸν, τοῦτο πρὸς σε ἀποβλέπω εἴ μοι ἐθε-
 λήσῃς ἂν ἐξηγήσασθαι. (31) Οὐκοῦν, ἔφη ὁ Σω-
 κράτης, τὰ μὲν ἀγαθὰ καὶ τὰ κακὰ ὅποιά ἐστι,
 πάντως πον γινώσκεις. Νῆ Δί', ἔφη· εἰ γὰρ μη-

δὲ ταῦτα οἶδα, καὶ τῶν ἀνδραπόδων φανυλότερος ἂν εἶην. Ἰθι δὴ, ἔφη, καὶ ἐμοὶ ἐξηγήσαι αὐτά. Ἀλλ' οὐ χαλεπὸν, ἔφη· πρῶτον μὲν γὰρ αὐτὸ τὸ ὑγιαίνειν ἀγαθὸν εἶναι νομίζω, τὸ δὲ νοσεῖν κακόν· ἔπειτα τὰ αἷτια ἑκατέρου αὐτῶν καὶ ποτὰ καὶ βρωτὰ καὶ ἐπιτηδεύματα, τὰ μὲν πρὸς τὸ ὑγιαίνειν φέροντα ἀγαθὰ, τὰ δὲ πρὸς τὸ νοσεῖν κακά. (32) Οὐκοῦν, ἔφη, καὶ τὸ ὑγιαίνειν καὶ τὸ νοσεῖν, ὅταν μὲν ἀγαθοῦ τινος αἷτια γίνηται, ἀγαθὰ ἂν εἴη, ὅταν δὲ κακοῦ, κακά. Πότε δ' ἂν, ἔφη, τὸ μὲν ὑγιαίνειν κακοῦ αἷτιον γένοιτο, τὸ δὲ νοσεῖν ἀγαθοῦ; Ὅτιαν, νῆ Δί', ἔφη, στρατείας τε αἰσχυρᾶς καὶ ναυτιλίας βλαβεραῆς καὶ ἄλλων πολλῶν τοιούτων οἱ μὲν διὰ ῥώμην μετασχόντες ἀπόλωνται, οἱ δὲ δι' ἀσθένειαν ἀπολειφθέντες σωθῶσιν. Ἀληθῆ λέγεις· ἀλλ' ὁρᾷς, ἔφη, ὅτι καὶ τῶν ὠφελίμων οἱ μὲν διὰ ῥώμην μετέχουσιν, οἱ δὲ δι' ἀσθένειαν ἀπολείπονται. Ταῦτα οὖν, ἔφη, ποτέ μὲν ὠφελοῦντα ποτέ δὲ βλάπτοντα τί μᾶλλον ἀγαθὰ ἢ κακά ἐσ-
τιν. Οὐδέν, μὰ Δία, φαίνεται κατὰ γε τοῦτον τὸν λόγον. (33) Ἀλλ' ἢ γέ τοι σοφία, ὦ Σώκρατες, ἀναμφισβητήτως ἀγαθόν ἐστιν· ποῖον γὰρ ἂν τις πρᾶγμα οὐ βέλτιον πράττοι σοφὸς ὢν, ἢ ἀμαθής; Τί δέ; τὸν Δαίδαλον, ἔφη, οὐκ ἀκήκους, ὅτι ληφθεὶς ὑπὸ Μένω διὰ τὴν σοφίαν, ἠναγκάζετο ἐκείνῳ δουλεύειν, καὶ τῆς τε πατρίδος ἅμα καὶ τῆς ἐλευθερίας ἐστερήθη, καὶ ἐπιχειρῶν ἀποδιδράσκειν μετὰ τοῦ υἱοῦ τὸν τε παῖδα ἀπώλεσε καὶ αὐτὸς οὐκ ἠδυν-

νήθη σωθῆναι, ἀλλ' ἀπενεχθεὶς εἰς τοὺς βαρβάρους
 πάλιν ἐκεῖ ἐδούλευε; Λέγεται νῆ Δί', ἔφη, ταῦτα.
 Τὰ δὲ Παλαμήδους οὐκ ἀκήκοας πάθῃ; τοῦτον
 γὰρ δὴ πάντες ὑμνοῦσιν, ὥς διὰ σοφίαν φθονηθεὶς
 ὑπὸ τοῦ Ὀδυσσεῶς ἀπώλετο. Λέγεται καὶ ταῦτα,
 ἔφη. Ἄλλους δὲ πόσους οἶει διὰ σοφίαν ἀναρπά-
 στους πρὸς βασιλέα γεγονέναι, καὶ ἐκεῖ δουλεύειν;
 (34) Κινδυνεύει, ἔφη, ὦ Σώκρατες, ἀναμφιλογώ-
 ταιτον ἀγαθὸν εἶναι τὸ εὐδαιμονεῖν. Εἴγε μὴ τις
 αὐτὸ, ἔφη, ὦ Εὐθύδημε, ἐξ ἀμφιλόγων ἀγαθῶν
 συνιθεῖη. Τί δ' ἂν, ἔφη, τῶν εὐδαιμονικῶν ἀμ-
 φίλογον εἴη; Οὐδέν, ἔφη, εἴγε μὴ προσθήσομεν
 αὐτῷ κάλλος ἢ ἰσχὺν ἢ πλοῦτον ἢ δόξαν ἢ καὶ τι
 ἄλλο τῶν τοιούτων. Ἀλλὰ, νῆ Δία, προσθήσομεν,
 ἔφη· πῶς γὰρ ἂν τις ἄνευ τούτων εὐδαιμονοίῃ;
 (35) Νῆ Δί', ἔφη, προσθήσομεν ἄρα, ἐξ ὧν πολλὰ
 καὶ χαλεπὰ συμβαίνει τοῖς ἀνθρώποις· πολλοὶ μὲν
 γὰρ διὰ τὸ κάλλος ὑπὸ τῶν ἐπὶ τοῖς ὠραίοις παρα-
 κекινηκότων διαφθείρονται· πολλοὶ δὲ διὰ τὴν
 ἰσχὺν μέλζουσιν ἔργοις ἐπιχειροῦντες οὐ μικροῖς κα-
 κοῖς περιπίπτουσι· πολλοὶ δὲ διὰ τὸν πλοῦτον δια-
 θρυπτόμενοί τε καὶ ἐπιβουλευόμενοι ἀπόλλυνται·
 πολλοὶ δὲ διὰ τὴν δόξαν καὶ πολιτικὴν δύναμιν με-
 γάλα κακὰ πεπόνθασιν. (36) Ἀλλὰ μὲν, ἔφη,
 εἴγε μηδὲ τὸ εὐδαιμονεῖν ἐπαινῶν ὀρθῶς λέγω,
 ὁμολογῶ μηδὲ, ὅ τι πρὸς τοὺς θεοὺς εὐχεσθαι χρὴ,
 εἰδέναι. Ἀλλὰ ταῦτα μὲν, ἔφη ὁ Σωκράτης, ἴσως
 διὰ τὸ σφόδρα πιστεύειν εἰδέναι οὐδ' ἔσκεναι· ἐπεὶ

δὲ πόλεως δημοκρατουμένης παρασκευάζῃ προεστάναι, δῆλον ὅτι δημοκρατίαν γε οἶσθα τί ἐστι. Πάντως δῆλον, ἔφη. (37) Δοκεῖ οὖν σοι δυνατόν εἶναι, δημοκρατίαν εἰδέναι μὴ εἰδότες δῆμον; Μὰ Δί', οὐκ ἔμοιγε. Καὶ τί νομίζεις δῆμον εἶναι; Τοὺς πένητας τῶν πολιτῶν ἔγωγε. Καὶ τοὺς πένητας ἄρα οἶσθα; Πῶς γὰρ οὐ; Ἀρ' οὖν καὶ τοὺς πλουσίους οἶσθα; Οὐδέν [γε] ἥτιον ἢ καὶ τοὺς πένητας. Ποίους δὲ πένητας καὶ ποίους πλουσίους καλεῖς; Τοὺς μὲν, οἶμαι, μὴ ἱκανὰ ἔχοντας εἰς ἃ δεῖ τελεῖν, πένητας, τοὺς δὲ πλείω τῶν ἱκανῶν, πλουσίους. (38) Καταμεμάθηκας οὖν, ὅτι ἐνίοις μὲν πάνυ ὀλίγα ἔχουσιν οὐ μόνον ἄρκεϊ ταῦτα, ἀλλὰ καὶ περιποιῶνται ἀπ' αὐτῶν, ἐνίοις δὲ πάνυ πολλὰ οὐχ ἱκανά ἐστι; Καί, νῆ Δί', ἔφη ὁ Εὐθύδημος, ὁρθῶς γὰρ με ἀναμιμνήσκεις, οἶδα γὰρ καὶ τυράννους τεναεῖς, οἳ δὲ ἔνδειαν, ὥσπερ οἱ ἀπορώτατοι, ἀναγκάζονται ἀδικεῖν. (39) Οὐκοῦν, ἔφη ὁ Σωκράτης, εἶγε ταῦτα οὕτως ἔχει, τοὺς μὲν τυράννους εἰς τὸν δῆμον θήσομεν, τοὺς δὲ ὀλίγα κερτημένους, ἐὰν οἰκονομικοὶ ᾖσιν, εἰς τοὺς πλουσίους. Καὶ ὁ Εὐθύδημος ἔφη, Ἀναγκάζει με καὶ ταῦτα ὁμολογεῖν δηλονότι ἢ ἐμὴ φαυλότης· καὶ φροντίζω, μὴ κράτιστον ἢ μοι σιγᾶν· κινδυνεύω γὰρ ἀπλῶς οὐδέν εἰδέναι. Καὶ πάνυ ἀθύμως ἔχων ἀπηλθε, καὶ καταφρονήσας ἐαυτοῦ καὶ νομίσας τῶν ὄντι ἀνδράποδον εἶναι. (40) Πολλοὶ μὲν οὖν τῶν οὕτω διατεθέντων ὑπὸ Σωκράτους οὐκ ἔτι αὐτῷ προσήε-

σαν, οὓς καὶ βλακωτέρους ἐνόμιζεν · ὁ δὲ Εὐθύδημος ὑπέλαβεν οὐκ ἂν ἄλλως ἀνὴρ ἀξιόλογος γενέσθαι, εἰ μὴ ὅτι μάλιστα Σωκράτει συνεῖη · καὶ οὐκ ἀπελείπετο εἰς αὐτοῦ, εἰ μὴ τι ἀναγκαῖον εἶη · ἔνια δὲ καὶ ἐμιμείτο, ὧν ἐκεῖνος ἐπιτηδεύεν · ὁ δὲ ὥς ἔγνω αὐτὸν οὕτως ἔχοντα, ἥκιστα μὲν διατάραττον, ἀπλούσιατα δὲ καὶ σαφέσιατα ἐξηγεῖτο, ἃ τε ἐνόμιζεν εἰδέναι δεῖν, καὶ ἐπιτηδεύειν κράτιστα εἶναι.

CAP. III.

Socrates non prius ad rem publicam juvenes aut quancunque artem capessendam incitandos esse statuebat, quam eorum animus fuisset praeceptis ad virtutem formatus, cujus fundamentum sit pietas erga Deos. Igitur Euthydemum docet hoc capite Deos hominibus consulere et propterea colendos esse.

Τὸ μὲν οὖν λεκτικούς καὶ πρακτικούς καὶ μηχανικούς γίνεσθαι τοὺς συνόντας οὐκ ἔσπευδεν, ἀλλὰ πρότερον τούτων ᾧετο χρῆναι σωφροσύνην αὐτοῖς ἐγγενέσθαι · τοὺς γὰρ ἄνευ τοῦ σωφρονεῖν ταῦτα δυναμένους ἀδικωτέρους τε καὶ δυνατωτέρους κακουργεῖν ἐνόμιζεν εἶναι. (2) Πρῶτον μὲν δὴ περὶ θεοὺς ἐπειράτο σώφρονας ποιεῖν τοὺς συνόντας. Ἄλλοι μὲν οὖν αὐτῷ πρὸς ἄλλους οὕτως ὁμιλοῦντε παραγεγόμενοι διηγοῦντο · ἐγὼ δὲ, ὅτε πρὸς Εὐθύδημον τοιάδε διελέγειτο, παρεγεγόμεν. (3) Εἰπέ μοι, ἔφη, ὦ Εὐθύδημι, ἤδη ποτέ σοι ἐπῆλθεν ἐνδυ-

μηθῆναι, ὡς ἐπιμελῶς οἱ θεοί, ὧν οἱ ἄνθρωποι δέονται, κατεσκευάκασι; Καὶ ὅς, Μὰ τὸν Δί', ἔφη, οὐκ ἔμοιγε. Ἀλλ' οἶσθ' ἄ γ', ἔφη, ὅτι πρῶτον μὲν φωτὸς δεόμεθα, ὃ ἡμῖν οἱ θεοὶ παρέχουσι; Νῆ Δί', ἔφη, ὃ γ' εἰ μὴ εἶχομεν, ὅμοιοι τοῖς τυφλοῖς ἂν ἦμεν, ἐνεκά γε τῶν ἡμετέρων ὀφθαλμῶν. Ἀλλὰ μὴν καὶ ἀναπαύσεώς γε δεόμενοις ἡμῖν νύκτια παρέχουσι, κάλλιστον ἀναπαυτήριον. Πάνυ γ', ἔφη, καὶ τοῦτο χάριτος ἄξιον. (4) Οὐκοῦν καὶ ἐπειδὴ ὁ μὲν ἥλιος φωτεινὸς ὧν τὰς τε ὥρας τῆς ἡμέρας ἡμῖν καὶ τὰλλα πάντα σαφηνίζει, ἡ δὲ νύξ διὰ τὸ σκοτεινὴ εἶναι ἀσαφεστέρα ἐστίν, ἄστρα ἐν τῇ νυκτὶ ἀνεφάναν, ἃ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει; καὶ διὰ τοῦτο πολλὰ ὧν δεόμεθα πράττομεν. Ἔστι ταῦτα, ἔφη. Ἀλλὰ μὴν ἢ γε σελήνη οὐ μόνον τῆς νυκτὸς ἀλλὰ καὶ τοῦ μηνὸς τὰ μέρη φανερά ἡμῖν ποιεῖ. Πάνυ μὲν οὖν, ἔφη. (5) Τὰ δ', ἐπεὶ τροφῆς δεόμεθα, ταύτην ἡμῖν ἐκ τῆς γῆς ἀναδιδόναι, καὶ ὥρας ἀρμοιτούσας πρὸς τοῦτο παρέχειν, αἷ ἡμῖν οὐ μόνον ὧν δεόμεθα πολλὰ καὶ παντοῖα παρασκευάζουσιν, ἀλλὰ καὶ οἷς εὐφραυνόμεθα; Πάνυ, ἔφη, καὶ ταῦτα φιλόανθρωπα. (6) Τὸ δὲ καὶ ὕδωρ ἡμῖν παρέχειν οὕτω πολλοῦ ἄξιον, ὥστε καὶ φύειν τε καὶ συναύξειν τῇ γῇ καὶ ταῖς ὥραις πάντα τὰ χρήσιμα ἡμῖν, συντρέφειν δὲ καὶ αὐτοὺς ἡμᾶς, καὶ μὴ γινόμενον πᾶσι τοῖς τρέφουσιν ἡμᾶς εὐκατεργασιότερὰ τε καὶ ὠφελιμώτερα καὶ ἡδύω ποιεῖν αὐτά· καὶ, ἐπειδὴ πλείστον δεόμεθα τούτου, ἀφθονέστατον αὐτὸ

παρέχειν ἡμῖν; Καὶ τοῦτο, ἔφη, προνοητικόν. (7) Τὸ δὲ καὶ τὸ πῦρ πορίσας ἡμῖν, ἐπίκουρον μὲν ψυχούς, ἐπίκουρον δὲ σκότους, συνεργὸν δὲ πρὸς πάσας τέχνην καὶ πάντα ὅσα ὠφελείας ἔνεκα ἄνθρωποι κατασκευάζονται; ὥς γὰρ συναλόντι εἰπεῖν, οὐδὲν ἀξιόλογον ἄνευ πυρὸς ἄνθρωποι τῶν πρὸς τὸν βίον χρησίμων κατασκευάζονται. Ὑπερβάλλει, ἔφη, καὶ τοῦτο φιλανθρωπία. (8) •••• Τὸ δὲ τὸν ἥλιον, ἐπειδὴ ἐν χειμῶνι τράπηται, προσιέναι τὰ μὲν ἀδρύνοντα, τὰ δὲ ξηραίνοντα, ὧν καιρὸς διετλήλυθεν· καὶ ταῦτα διαπραξάμενον μηκέτι ἐγγυτέρω προσιέναι, ἀλλ' ἀποτρέπεσθαι φυλαττόμενον, μή τι ἡμᾶς μᾶλλον τοῦ δέοντος θερμαίνων βλάβῃ· καὶ ὅταν αὐτὸ πάλιν ἀπὸ πύλων γένηται, ἐνθα καὶ ἡμῖν δῆλόν ἐστιν, ὅτι εἰ προσωτέρω ἄπεισιν, ἀπολαγησόμεθα ὑπὸ τοῦ ψυχούς, πάλιν αὐτὸ τρέπεσθαι καὶ προσχωρεῖν, καὶ ἐνταῦθα τοῦ οὐρανοῦ ἀναστρέφεσθαι, ἐνθα ὧν μάλιστα ἡμᾶς ὠφελοῖ; Νῆ τὸν Δί', ἔφη, καὶ ταῦτα παντάπασιν ἔοικεν ἀνθρώπων ἔνεκα γιγνομένοις. (9) Τὸ δ' αὖ, ἐπειδὴ καὶ τοῦτο φανερόν, ὅτι οὐκ ἂν ὑπενέγκαιμεν οὔτε τὸ καῦμα οὔτε τὸ ψύχος, εἰ ἐξαπλῆς γίγνοιτο, οὕτω μὲν κατὰ μικρὸν προσιέναι τὸν ἥλιον, οὕτω δὲ κατὰ μικρὸν ἀπιέναι, ὥστε λανθάνειν ἡμᾶς εἰς ἑκάτερα τὰ ἰσχυρότατα καθισταμένους; Ἐγὼ μὲν, ἔφη ὁ Εὐθύδημος, ἤδη τοῦτο σκοπῶ, εἰ ἄρα τι ἐστὶ τοῖς θεοῖς ἔργον ἢ ἀνθρώπους θεραπεύειν· ἐκεῖνο δὲ μόνον ἐμποδίζει με, ὅτι καὶ τὰλλα ζῶα τούτων μετέχει. (10) Οὐ γὰρ

καὶ τοῦτ', ἔφη ὁ Σωκράτης, φανερόν, ὅτι καὶ ταῦτα ἀνθρώπων ἕνεκα γίνεται τε καὶ ἀνατρέφεται; τί γὰρ ἄλλο ζῶον αἰγῶν τε καὶ οἰῶν καὶ ἱππῶν καὶ βοῶν καὶ ὄνων καὶ τῶν ἄλλων ζώων τοσαῦτα ἀγαθὰ ἀπολαύει, ὅσα ὁ ἄνθρωπος; ἐμοὶ μὲν γὰρ δοκεῖ πλείω ἢ τῶν φυτῶν· τρέφονται γοῦν καὶ χρηματίζονται οὐδέν ἥτιον ἀπὸ τούτων ἢ ἀπ' ἐκείνων· πολὺ δὲ γένος ἀνθρώπων τοῖς μὲν ἐκ τῆς γῆς φυομένοις εἰς τροφήν σὺ χρῶνται, ἀπὸ δὲ βοσκημάτων γάλακτι καὶ τυρῷ καὶ κρέασι τρεφόμενοι ζῶσι· πάντες δὲ τιθασσεύοντες καὶ δαμάζοντες τὰ χρήσιμα τῶν ζώων, εἰς τὰ πόλεμον καὶ εἰς ἄλλα πολλὰ συνεργοῖς χρῶνται. Ὁμογνωμονῶ σοι καὶ τοῦτ', ἔφη· ὁρῶ γὰρ αὐτῶν καὶ τὰ πολὺ ἰσχυρότερα ἡμῶν οὕτως ὑποχείρια γιγνόμενα τοῖς ἀνθρώποις, ὥστε χρησθαι αὐτοῖς ὅ τι ἂν βούλωνται. (11) Τὸ δ', ἐπειδὴ πολλὰ μὲν καλὰ καὶ ὠφέλιμα, διαφέροντα δὲ ἀλλήλων ἐστὶ, προσθεῖναι τοῖς ἀνθρώποις αἰσθήσεις ἀρμοττούσας πρὸς ἕκαστα, δι' ὧν ἀπολαύομεν πάντων τῶν ἀγαθῶν· τὸ δὲ καὶ λογισμὸν ἡμῖν ἐμφῦσαι, ὃ, περὶ ὧν αἰσθανόμεθα, λογιζόμενοι τε καὶ μνημονεύοντες καταμανθάνομεν, ὅπῃ ἕκαστα συμφέρει, καὶ πολλὰ μηχανώμεθα, δι' ὧν τῶν τε ἀγαθῶν ὑπολαύομεν καὶ τὰ κακὰ ἀλεξόμεθα· (12) τὸ δὲ καὶ ἐρμηνείαν δοῦναι, δι' ἧς πάντων τῶν ἀγαθῶν μεταδίδομέν τε ἀλλήλοις διδάσκοντες καὶ κοινωνοῦμεν, καὶ νόμους τιθέμεθα, καὶ πολιτευόμεθα; Παντάπασι ἐοίκασιν, ὦ Σώκρατες, οἱ θεοὶ πολλὴν τῶν

ἀνθρώπων ἐπιμέλειαν ποιῆσθαι. Τὸ δὲ καὶ, ἥ
 ἀδυνατοῦμεν τὰ συμφέροντα προνοεῖσθαι ὑπὲρ τῶν
 μελλόντων, τάνητι αὐτοὺς ἡμῖν συνεργεῖν, διὰ μαν-
 τικῆς τοῖς πυνθανομένοις φράζοντας τὰ ἀποβησόμε-
 να; καὶ διδάσκοντας, ἥ ἂν ἄριστα γέγνηντο; Σοὶ δ',
 ἔφη, ὦ Σώκρατες, εἰκότασιν ἔτι φιλικώτερον ἢ τοῖς
 ἄλλοις χρησθαι, οἷγε μηδὲ ἐπερωτώμενοι ὑπὸ σου
 προσημαίνουσί σοι, ἅ τε χρὴ ποιεῖν καὶ ἅ μὴ. (13)
 "Οτι δέ γε ἀληθῆ λέγω, καὶ σὺ, ὦ Εὐθύδημε, γνώ-
 σῃ, ἂν μὴ ἀναμένης, ἕως ἂν τὰς μορφαὶς τῶν θεῶν
 ἴδῃς, ἀλλ' ἐξαρκῇ σοι, τὰ ἔργα αὐτῶν ὁρῶντι σέβε-
 σθαι καὶ τιμᾶν τοὺς θεοὺς. Ἐννόει δέ, ὅτι καὶ αὐ-
 τοὶ οἱ θεοὶ οὕτως ὑποδεικνύουσιν· οἷ τε γὰρ ἄλλοι
 ἡμῖν τὰ ἀγαθὰ διδόντες, οὐδὲν τούτων εἰς τοῦμπα-
 νὲς ἰόντες διδύασιν, καὶ ὁ τὸν ὅλον κόσμον συντάτ-
 τει καὶ συνέχων, ἐν ᾧ πάντα τὰ καλὰ καὶ ἀγα-
 θὰ ἐστί, καὶ αἰεὶ μὲν χρωμένοις ἀτρεβῆ τε καὶ ὑγιαῖ
 καὶ ἀγήρατον παρέχων, θάπτεον δὲ νοήματος ἀνα-
 μαρτήτως ὑπηρετοῦντα, οὗτος τὰ μέγιστα μὲν πρῶ-
 των ὁράται, τὰδε δὲ οἰκονομῶν ἀόρατος ἡμῖν ἐστί.
 (14) Ἐννόει δέ, ὅτι καὶ ὁ πᾶσι φανερὸς δοκῶν εἶ-
 ναι ἥλιος οὐκ ἐπιτρέπει τοῖς ἀνθρώποις εἶναι τὸν
 ἀκριβῶς ὁρᾶν, ἀλλ', εἴαν τις αὐτὸν ἀναιδῶς ἐγχει-
 ρῇ θεᾶσθαι, τὴν ὄψιν ἀφαιρεῖται. Καὶ τοὺς ὑπη-
 ρείας δὲ τῶν θεῶν εὐρήσεις ἀφανεῖς ὄντας· κεραυ-
 νός τε γὰρ ὅτι μὲν ἄνωθεν ἀφίεται, δῆλον, καὶ ὅτι
 οἷς ἂν ἐντύχῃ πάντων κρατεῖ· ὁράται δ' οὐτ' ἐπικῶν
 οὔτε κατασκήψας οὔτε ἀλικῶν. Καὶ ἄνεμοι αὐτοὶ

μέν οὐχ ὁρῶνται, ἃ δὲ ποιοῦσι φανερά ἡμῖν ἐστε,
 καὶ προσιόντων αὐτῶν αἰσθανόμεθα. Ἀλλὰ μὴν
 καὶ ἀνθρώπου γε ψυχὴ, ἥ, εἴπερ τι καὶ ἄλλο τῶν
 ἀνθρωπίνων, τοῦ θεοῦ μετέχει, ὅτι μὲν βασιλεύει
 ἐν ἡμῖν, φανερόν, ὁράται δὲ οὐδ' αὐτή. Ἡ χρὴ
 κατανοοῦντα μὴ καταφρονεῖν τῶν ἀοράτων, ἀλλ'
 ἐκ τῶν γιγνομένων τὴν δύναμιν αὐτῶν καταμανθάν-
 οντα, τιμᾶν τὸ δαιμόνιον. (15) Ἐγὼ μὲν, ὦ Σώ-
 κρατες, ἔφη ὁ Εὐθύδημος, ὅτι μὲν οὐδὲ μικρὸν
 ἀμελήσω τοῦ δαιμονίου, σαφῶς οἶδα· ἐκεῖνο δὲ
 ἀθυμῶ, ὅτι μοι δοκεῖ τὰς τῶν θεῶν ἐνεργεσίας οὐδ'
 ἂν εἷς ποτε ἀνθρώπων ἀξίαις χάρισιν ἀμείβεσθαι.
 (16) Ἀλλὰ μὴ τοῦτο ἀθύμει, ἔφη, ὦ Εὐθύδημε·
 ὁρᾷς γάρ, ὅτι ὁ ἐν Δελφοῖς θεὸς, ὅταν τις αὐτὸν
 ἐπερωτᾷ, πῶς ἂν τοῖς θεοῖς χαρίζοιτο, ἀποκρίνεται,
 Νόμος πόλεως. Νόμος δὲ δήπου πανταχοῦ
 ἐστι, κατὰ δύναμιν ἱεροῖς θεοῖς ἀρέσκειν· πῶς
 οὖν ἂν τις κάλλιον καὶ εὐσεβέστερον τιμῇ θεοὺς,
 ἢ ὡς αὐτοὶ κελεύουσιν, οὕτω ποιῶν; (17) Ἀλλὰ
 χρὴ τῆς μὲν δυνάμεως μηδὲν ὑφίεσθαι· ὅταν γάρ
 τις τοῦτο ποιῇ, φανερὸς δήπου ἐστὶ τότε οὐ τιμῶν
 θεοὺς· χρὴ οὖν μηδὲν ἐλλείποντα κατὰ δύναμιν τι-
 μᾶν τοὺς θεοὺς, θαρρύνειν τε καὶ ἐλπίζειν τὰ μέγιστα
 ἀγαθὰ· οὐ γὰρ παρ' ἄλλων γ' ἂν τις μείζω ἐλπί-
 ζων σωφρονοίῃ, ἢ παρὰ τῶν τὰ μέγιστα ὠφελεῖν δύ-
 ναμένων, οὐδ' ἂν ἄλλως μᾶλλον, ἢ εἰ τούτοις ἀρέ-
 σκοι· ἀρέσκοι δὲ πῶς ἂν μᾶλλον, ἢ εἰ ὡς μάλιστα
 πείθοιτο αὐτοῖς; (18) Τοιαῦτα μὲν δὴ λέγων τε

καὶ αὐτοὺς ποικῶν εὐσεβεστέρους τε καὶ σωφρονεστέ-
ρους τοὺς συνόντας παρεσκεύαζεν.

CAP. IV.

Juris civilis et naturalis fontes et causas aperit Socrates cum Hippia
Sophista disputans.

Ἀλλὰ μὲν καὶ περὶ τοῦ δικαίου γε οὐκ ἀπεκρύπ-
τετο ἢν εἶχε γνώμην, ἀλλὰ καὶ ἔργῳ ἐπεδείκνυτο,
ιδίᾳ τε πᾶσι νομίμως τε καὶ ὠφελίμως χρώμενος,
καὶ κοινῇ ἄρχουσί τε ἃ οἱ νόμοι προστάττειεν πευθό-
μενος καὶ κατὰ πόλιν καὶ ἐν ταῖς στρατείαις οὕτως,
ὥστε διάδηλος εἶναι παρὰ τοὺς ἄλλους εὐτακτιῶν.
(2) Καὶ ποτε ἐν ταῖς ἐκκλησίαις ἐπιστάτης γενομέ-
νος οὐκ ἐπέτρεψε τῷ δήμῳ παρὰ τοὺς νόμους ψη-
φίσασθαι, ἀλλὰ σὺν τοῖς νόμοις ἠγαντιώδη τοιαύτη
ὁρμῇ τοῦ δήμου, ἢν οὐκ ἂν οἶμαι ἄλλον οὐδένα
ἄνθρωπον ὑπομεῖναι. (3) Καὶ ὅτε οἱ τριάκοντα
προσείατιον αὐτῷ παρὰ τοὺς νόμους τι, οὐκ ἐπεί-
θετο· τοῖς τε γὰρ νέοις ἀπαγορευόντων αὐτῶν μὴ
διαλέγεσθαι, καὶ προσταξάντων ἐκείνῳ τε καὶ ἄλλοις
τισὶ τῶν πολιτῶν ἀγαγεῖν τινὰ ἐπὶ θανάτῳ, μόνος
οὐκ ἐπαίσθη, διὰ τὸ παρὰ τοὺς νόμους αὐτῷ προσ-
τάττεσθαι. (4) Καὶ ὅτε τὴν ὑπὸ Μαλήτου γραφὴν
ἔφευγε, τῶν ἄλλων εἰωθότιον ἐν τοῖς δικαστηρίοις
πρὸς χάριν τε τοῖς δικασταῖς διαλέγεσθαι καὶ κολα-
κεύειν καὶ θεῖσθαι παρὰ τοὺς νόμους, καὶ διὰ τὰ
τοιαῦτα πολλῶν πολλὰκις ὑπὸ τῶν δικαστῶν ἀφιε-

μένων, ἐκαῖνος οὐδὲν ἠθέλησε τῶν εἰωθότων ἐν τῷ δικαστηρίῳ παρὰ τοὺς νόμους ποιεῖν, ἀλλὰ ῥαδίως ἂν ἀφευθεῖς ὑπὸ τῶν δικαστῶν, εἰ καὶ μετρίως τι τούτων ἐποίησε, προείλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν, ἢ παρανομῶν ζῆν. (5) Καὶ ἔλεγε δὲ οὕτω καὶ πρὸς ἄλλους μὲν πολλάκις, οἶδα δὲ ποιεῖ αὐτὸν καὶ πρὸς Ἰππῖαν τὸν Ἡλεῖον περὶ τοῦ δικαίου τοιαύδε διαλεχθέντα· διὰ χρόνου γὰρ ἀφικόμενος ὁ Ἰππίας Ἀθήναζε, παρεγένετο τῷ Σωκράτει λέγοντι πρὸς τινας, ὡς θαυμαστὸν εἶη, τὸ, εἰ μὲν τις βούλοιο σκυτεὰ διδάξασθαι τινα ἢ τέκτονα ἢ χαλκέα ἢ ἱππέα, μὴ ἀπορεῖν ὅποι ἂν πέμπας τούτου τύχοι· ἐὰν δὲ τις βούληται ἢ αὐτὸς μαθεῖν τὸ δίκαιον ἢ υἱὸν ἢ οἰκέτην διδάξασθαι, μὴ εἰδέναι ὅποι ἂν ἐλθὼν τύχοι τούτου. (6) Καὶ ὁ μὲν Ἰππίας ἀκούσας ταῦτα, ὥσπερ ἐπισκώπτων αὐτὸν, Ἔτι γὰρ σὺ, ἔφη, ὦ Σώκρατες, ἐκαῖνα τὰ αὐτὰ λέγεις, ἃ ἐγὼ πάλαι ποτέ σου ἤκουσα; Καὶ ὁ Σωκράτης, Ὁ δέ γε τούτου δεινότερον, ἔφη, ὦ Ἰππία, σὺ μόνον αἶε τὰ αὐτὰ λέγεις, ἀλλὰ καὶ περὶ τῶν αὐτῶν· σὺ δ' ἴσως διὰ τὸ πολυμαθὴς εἶναι περὶ τῶν αὐτῶν οὐδέποτε τὰ αὐτὰ λέγεις. Ἀμέλει, ἔφη, περῶμαι κακόν τι λέγειν αἶε. (7) Πότερον, ἔφη, καὶ περὶ ὧν ἐπίστασαι; οἷον περὶ γραμμάτων ἐάν τις ἔρηται σε, πόσα καὶ ποῖα Σωκράτους ἐστίν, ἄλλα μὲν πρότερον, ἄλλα δὲ νῦν πειρᾷ λέγειν; ἢ περὶ ἀριθμῶν τοῖς ἐρωτῶσιν, εἰ τὰ δις πέντε δέκα ἐστίν, οὐ τὰ αὐτὰ νῦν, ἢ καὶ πρότερον, ἀποκρίνη; Περὶ

μὲν τούτων, ἔφη, ὦ Σώκρατες, ὥσπερ σὺ, καὶ ἐγὼ
 αἶ τοῦ αὐτοῦ λέγω· περὶ μέντοι τοῦ δικαίου πάνυ
 οἴμαί νῦν ἔχειν εἰπεῖν, πρὸς ἃ οὔτε σὺ οὔτ' ἂν ἄλ-
 λος οὐδεὶς δύναιτ' ἀντειπεῖν. (8) Νῆ. τὴν Ἥραν.
 ἔφη, μέγα λέγεις ἀγαθὸν εὕρηκέναι, εἰ παύσονται
 μὲν οἱ δικασταὶ δίκῃ ψηφίζόμενοι, παύσονται δὲ
 οἱ πολῖται περὶ τῶν δικαίων. ἀντιλέγοντιές τε καὶ
 ἀντιδικουῦντιες καὶ στασιαζόντιες, παύσονται δὲ αἱ
 πόλεις διαφερόμεναι περὶ τῶν δικαίων καὶ πολε-
 μοῦσαι· καὶ ἐγὼ μὲν οὐκ οἶδ', ὅπως ἂν ἀπολει-
 φθῇ σου, πρὸ τοῦ ἀκούσαι τηλικούτον ἀγαθὸν
 εὕρηκότις. (9) Ἀλλὰ, μὰ Δί', ἔφη, οὐκ ἀκού-
 σῃ, πρὶν γ' ἂν αὐτὸς ἀποφῇνη, ὃ τι νομίζεις τὸ
 δίκαιον εἶναι· ἀρκεῖ γάρ, ὅτι τῶν ἄλλων κατα-
 γελαῖς, ἐρωτῶν μὲν καὶ ἐλέγχων πάντας, αὐτὸς δὲ
 οὐδενὶ θέλων ὑπέχειν λόγον οὐδὲ γνώμην ἀπο-
 φαίνεσθαι περὶ οὐδενός. (10) Τί δέ; ὦ Ἱππία,
 ἔφη, οὐκ ἤσθησαι, ὅτι ἐγὼ, ἃ δοκεῖ μοι δίκαια
 εἶναι, οὐδὲν παύομαι ἀποδείκνυμενος; Καὶ ποῖος
 δὴ σοι, ἔφη, οὗτος ὁ λόγος ἐστίν; Εἰ δὲ μὴ λόγῳ,
 ἔφη, ἀλλ' ἔργῳ ἀποδείκνυμαι· ἢ οὐ δοκεῖ σοι ἀξιο-
 τεκμαρτιότερον τοῦ λόγου τὸ ἔργον εἶναι; Πολύ γε,
 νῆ Δί', ἔφη· δίκαια μὲν γὰρ λέγοντες πολλοὶ ἄδι-
 κα ποιοῦσι· δίκαια δὲ πράττων οὐδ' ἂν εἰς ἄδικος
 εἴη. (11) Ἦσθησαι σὺν πάποις μου ἢ ψευδομαρ-
 τυροῦντις, ἢ συκοφαντιοῦντις, ἢ φίλους ἢ πόλιν εἰς
 στάσιν ἐμβάλλοντις, ἢ ἄλλο τι ἄδικον πράττοντις;
 Οὐκ ἔγωγε, ἔφη. Τὸ δὲ τῶν ἀδίκων ἀπέχεσθαι οὐ

δίκαιον ἡγή; Ἀῆλος εἶ, ἔφη, ὦ Σώκρατες, καὶ νῦν διαφεύγειν ἐγχειρῶν τὸ ἀποδείκνυσθαι γνώμην, ὅ τι νομίζεις τὸ δίκαιον· οὐ γὰρ ἃ πράττουσιν οἱ δίκαιοι, ἀλλ' ἃ μὴ πράττουσιν, ταῦτα λέγεις. (12) Ἀλλ' ὦμην ἔγωγε, ἔφη ὁ Σωκράτης, τὸ μὴ θέλειν ἀδικεῖν ἱκανὸν δικαιοσύνης ἐπίδειγμα εἶναι· εἰ δέ σοι μὴ δοκεῖ, σκέψαι, ἔάν τί σοι μᾶλλον ἀρέσκη· φημὶ γὰρ ἐγὼ τὸ νόμιμον δίκαιον εἶναι. Ἄρα τὸ αὐτὸ λέγεις, ὦ Σώκρατες, νόμιμόν τε καὶ δίκαιον εἶναι; Ἐγωγε, ἔφη. (13) Οὐ γὰρ αἰσθάνομαι σου, ὅποιον νόμιμον ἢ ποῖον δίκαιον λέγεις. Νόμους δὲ πόλεως, ἔφη, γινώσκεις; Ἐγωγε, ἔφη. Καὶ τίνας τούτους νομίζεις; Ἀ οἱ πολῖται, ἔφη, συνθέμενοι, ἃ τε δεῖ ποιεῖν καὶ ὧν ἀπέχεσθαι, ἐγράφαντο. Οὐκοῦν, ἔφη, νόμιμος μὲν ἂν εἴη ὁ κατὰ ταῦτα πολιτευόμενος, ἄνομος δὲ ὁ ταῦτα παραβαίνων; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν καὶ δίκαια μὲν ἂν πράττοι ὁ τούτοις πειθόμενος, ἄδिका δ' ὁ τούτοις ἀπειθῶν; Πάνυ μὲν οὖν. Οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος· ὁ δὲ τὰ ἄδिका ἄδικος; Πῶς γὰρ οὐ; Ὁ μὲν ἄρα νόμιμος δίκαιός ἐστιν, ὁ δὲ ἄνομος ἄδικος. (14) Καὶ ὁ Ἰππίας, Νόμους δ', ἔφη, ὦ Σώκρατες, πῶς ἂν τις ἡγήσαιο σπουδαῖον πρᾶγμα εἶναι ἢ τὸ πείθεσθαι αὐτοῖς, οὓς γε πολῶν αὐτοὶ οἱ θέμενοι ἀποδοκιμάσαντες μετατίθενται; Καὶ γὰρ πόλεμον, ἔφη ὁ Σωκράτης, πολῶν ἀράμεναι αἱ πόλεις πάλιν εἰρήνην ποιοῦνται. Καὶ μάλα, ἔφη. Διάφορον οὖν τι οἶε ποιεῖν, ἔφη,

τοὺς τοῖς νόμοις πειθομένους φανλίζων, ὅτι κατα-
 λυθεῖεν ἂν οἱ νόμοι, ἢ εἰ τοὺς ἐν τοῖς πολέμοις εὐ-
 τακτοῦντας ψέγοις, ὅτι γένοιντο ἂν εἰρήνη; ἢ καὶ
 τοὺς ἐν τοῖς πολέμοις ταῖς πατρίσι προθύμως βοη-
 θοῦντας μέμψῃ; *Μὰ Δί' οὐκ ἔγωγ', ἔφη. (15)*
Λυκούργον δὲ τὸν Λακεδαιμόνιον, ἔφη ὁ Σωκράτης,
καταμεμάθηκας, ὅτι οὐδὲν ἂν διάφορον τῶν ἄλλων
πόλεων τὴν Σπάρτην ἐποίησεν, εἰ μὴ τὸ πείθεσθαι
τοῖς νόμοις μάλιστα ἐνεργάσατο αὐτῇ; τῶν δὲ ἄρ-
χόντων ἐν ταῖς πόλεσιν οὐκ οἶσθα, ὅτι, οἵτινες ἂν
τοῖς πολίταις αἰτιώτατοι ᾧσι τοῦ τοῖς νόμοις πείθε-
σθαι, οὗτοι ἄριστοί εἰσι; καὶ πόλις, ἐν ἣ μάλιστα
οἱ πολῖται τοῖς νόμοις πείθονται, ἐν εἰρήνῃ τε ἄρι-
στα διάγει καὶ ἐν πολέμῳ ἀνυπόστατός ἐστιν; (16)
Ἀλλὰ μὴν καὶ ὁμόνοιά γε μέγιστόν τε ἀγαθὸν δο-
κεῖ ταῖς πόλεσιν εἶναι, καὶ πλειστάκις ἐν αὐταῖς αἵ
τε γερουσίαι καὶ οἱ ἄριστοι ἄνδρες παρακελεύονται
τοῖς πολίταις ὁμονοεῖν, καὶ πανταχοῦ ἐν τῇ Ἑλλάδι
νόμος κεῖται, τοὺς πολῖτας ὁμνύναι ὁμονοήσειν, καὶ
πανταχοῦ ὁμνύουσι τὸν ὅρκον τοῦτον· οἶμαι δ' ἐγώ
ταῦτα γίγνεσθαι, οὐχ ὅπως τοὺς αὐτοὺς χοροὺς κρί-
νωσιν οἱ πολῖται, οὐδ' ὅπως τοὺς αὐτοὺς ἀνλητὰς
ἐπαινώσιν, οὐδ' ὅπως τοὺς αὐτοὺς ποιητὰς αἰρῶν-
ται, οὐδ' ἵνα τοῖς αὐτοῖς ἡδῶνται, ἀλλ' ἵνα τοῖς νό-
μοις πείθωνται· τούτοις γὰρ τῶν πολιτῶν ἐμμε-
ρόντων, αἱ πόλεις ἰσχυρόταταί τε καὶ εὐδαιμονέστα-
ται γίνονται· ἄνευ δὲ ὁμονοίας οὐτ' ἂν πόλις κα-
λῶς πολιτευθεῖη, οὐτ' οἶκος εὖ οἰκηθεῖη. (17) Ἰδίᾳ

ὅδε πῶς μὲν ἂν τις ἦτιον ὑπὸ πόλεως ζημιοῖτο, πῶς
 δ' ἂν μᾶλλον τιμῶτο, ἢ εἰ τοῖς νόμοις πεῖθαιτο;
 πῶς δ' ἂν ἦτιον ἐν τοῖς δικαστηρίοις ἡτιῶτο; ἢ πῶς
 ἂν μᾶλλον νικῶη; τίνοι δ' ἂν τις μᾶλλον πιστεύσειε
 παρὰκαταθέσθαι ἢ χρήματα ἢ υἱοὺς ἢ θυγατέρας;
 τίνα δ' ἂν ἡ πόλις ὅλη ἀξιοπιστότερον ἡγήσαιο τοῦ
 νομίμου; παρὰ τίνας δ' ἂν μᾶλλον τῶν δικαίων τυ-
 χοιεν ἢ γονεῖς ἢ οἰκεῖοι ἢ οἰκέται ἢ φίλοι ἢ πολῖται
 ἢ ξένοι; τίνοι δ' ἂν μᾶλλον πολέμιοι πιστεύσειαν ἢ
 ἀνοχὰς ἢ σπονδὰς ἢ συνθήκας περὶ εἰρήνης; τίνοι
 δ' ἂν μᾶλλον ἢ τῷ νομίμῳ σύμμαχοι ἐθέλοιεν γίγ-
 νεσθαι; τῷ δ' ἂν μᾶλλον οἱ σύμμαχοι πιστεύσειαν
 ἢ ἡγεμονίαν ἢ φρουραρχίαν ἢ πόλεις; τίνα δ' ἂν
 τις εὐεργετήσας ὑπολάβοι χάριν κομισεῖσθαι μᾶλλον
 ἢ τὸν νόμιμον; ἢ τίνα μᾶλλον ἂν τις εὐεργετήσει-
 εν, ἢ παρ' οὗ χάριν ἀπολήψεσθαι νομίζει; τῷ δ'
 ἂν τις βούλοιο μᾶλλον φίλος εἶναι ἢ τῷ ἦτιον ἐχ-
 θρὸς, ἢ τῷ τοιούτῳ; τῷ δ' ἂν τις ἦτιον πολεμήσει-
 εν, ἢ ὃ ἂν μάλιστα μὲν φίλος εἶναι βούλοιο, ἦκ-
 ιστα δὲ ἐχθρὸς, καὶ ὃ πλεῖστοι μὲν φίλοι καὶ σύμ-
 μαχοι βούλονται εἶναι, ἐλάχιστοι δ' ἐχθροὶ καὶ πο-
 λέμιοι; (18) Ἐγὼ μὲν σὺν, ὦ Ἰππία, τὸ αὐτὸ
 ἀποδείκνυμαι νόμιμόν τε καὶ δίκαιον εἶναι· σὺ δ'
 εἰ τὰναντία γινώσκεις, δίδασκε. Καὶ ὁ Ἰππίας,
 Ἀλλὰ, μὰ τὸν Δία, ἔφη, ὦ Σώκρατες, οὐ μοι δοκῶ
 τὰναντία γινώσκειν οἷς εἴρηκας περὶ τοῦ δικαίου.
 (19) Ἀγράφους δὲ τινὰς οἶνθα, ἔφη, ὦ Ἰππία, νό-
 μους; Τούς γ' ἐν πάσῃ, ἔφη, χώρᾳ κατὰ ταῦτα νο-

μιζομένους. Ἐχουσ ἂν οὖν εἰπεῖν, ἔφη, οἳ οἱ ἄνθρωποι αὐτοὺς ἔθεντο; Καὶ πῶς ἂν, ἔφη, οἳ γε οὔτε συνελθεῖν ἅπαντες ἂν δυνηθεῖεν, οὔτε ὁμόφρονοί εἰσι; Τίνας οὖν, ἔφη, νομίζεις τεθεικέναι τοὺς νόμους τούτους; Ἐγὼ μὲν, ἔφη, θεοὺς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θεῖναι· καὶ γὰρ παρὰ πᾶσιν ἀνθρώποις πρῶτον νομίζεται τοὺς θεοὺς σέβειν. (20) Οὐκοῦν καὶ γονέας τιμᾶν πανταχοῦ νομίζεται; Καὶ τοῦτο, ἔφη. Οὐκοῦν καὶ μήτε γονέας παισὶ μίγνυσθαι μήτε παῖδας γονεῦσιν; Οὐκ ἔτι μοι δοκεῖ, ἔφη, ὦ Σώκρατες, οὔτος θεοῦ νόμος εἶναι. Τί· δὴ; ἔφη. Ὅτι αἰσθάνομαι τινος, ἔφη, παραβαίνοντος αὐτόν. (21) Καὶ γὰρ ἄλλα πολλὰ, ἔφη, παρανομοῦσιν· ἀλλ' οὖν δίκην γέ τοι διδούσιν οἱ παραβαίνοντες τοὺς ὑπὸ τῶν θεῶν κειμένους νόμους, ἣν οὐδενὶ τρόπῳ δυνατόν ἀνθρώπῳ διαφυγεῖν, ὥσπερ τοὺς ὑπ' ἀνθρώπων κειμένους νόμους ἐνιοὶ παραβαίνοντες διαφεύγουσι τὸ δίκην διδόναι, οἱ μὲν λανθάνοντες, οἱ δὲ βιαζόμενοι. (22) Καὶ πόσαν, ἔφη, δίκην, ὦ Σώκρατες, οὐ δύναται διαφεύγειν γονεῖς τε παισὶ καὶ παῖδες γονεῦσι μιγνύμενοι; Τὴν μέγιστην νῆ Δί', ἔφη· τί γὰρ ἂν μείζον πάθοιεν ἄνθρωποι τεκνοποιούμενοι τοῦ κακῶς τεκνοποιεῖσθαι; (23) Πῶς οὖν, ἔφη, κακῶς οὗτοι τεκνοποιῶνται, οὓς γε οὐδὲν κωλύει ἀγαθοὺς αὐτοὺς ὄντας ἐξ ἀγαθῶν παιδοποιεῖσθαι; Ὅτι, νῆ Δί', ἔφη, οὐ μόνον ἀγαθοὺς δεῖ τοὺς ἐξ ἀλλήλων παιδοποιουμένους εἶναι, ἀλλὰ καὶ ἀκμάζοντας τοῖς σώμασιν· ἢ δοκεῖ

σοι ὅμοια τὰ σπέρματα εἶναι τὰ τῶν ἀκμαζόντων τοῖς τῶν μήπω ἀκμαζόντων ἢ τῶν παρηκμακότων; Ἀλλὰ, μὰ Δί', ἔφη, οὐκ εἰκὸς ὅμοια εἶναι. Πότερα οὖν, ἔφη, βελτίω; Ἀῖνον ὅτι, ἔφη, τὰ τῶν ἀκμαζόντων. Τὰ τῶν μὴ ἀκμαζόντων ἄρα οὐ σπουδαῖα; Οὐκ εἰκὸς, μὰ Δί', ἔφη. Οὐκοῦν οὕτω γε οὐ δεῖ παιδοποιεῖσθαι; Οὐ γὰρ οὖν, ἔφη. Οὐκοῦν οἷ γε οὕτω παιδοποιούμενοι, ὥς οὐ δεῖ, παιδοποιούνται; Ἐμοιγε δοκεῖ, ἔφη. Τίνες οὖν ἄλλοι, ἔφη, πακῶς ἂν παιδοποιῶντο, εἴγε μὴ οὗτοι; Ὁμογνωμονῶ σοι, ἔφη, καὶ τοῦτο. (24) Τί δέ; τοὺς εὖ ποιούντας ἀντενεργεῖν οὐ πανταχοῦ νόμιμόν ἐστι; Νόμιμον, ἔφη· παραβαίνεται δὲ καὶ τοῦτο. Οὐκοῦν καὶ οἱ τοῦτο παραβαίνοντες δίκην δίδόασιν, φίλων μὲν ἀγαθῶν ἔρημοι γιγνόμενοι, τοὺς δὲ μισούντας ἑαυτοὺς ἀναγκαζόμενοι διώκειν· ἢ οὐχ οἱ μὲν εὖ ποιούντες τοὺς χρωμένους ἑαυτοῖς ἀγαθοὶ φίλοι εἰσιν, οἱ δὲ μὴ ἀντενεργειοῦντες τοὺς τοιούτους διὰ μὲν τὴν ἀχαριστίαν μισοῦνται ὑπ' αὐτῶν, διὰ δὲ τὸ μάλιστα λυσιτελεῖν τοῖς τοιούτοις χρῆσθαι τούτους μάλιστα διώκουσι; Νὴ τὸν Δία, ὦ Σώκρατες, ἔφη, θαίσις ταῦτα πάντα εἶκε· τὸ γὰρ τοὺς νόμους αὐτοὺς τοῖς παραβαίνουσι τὰς τιμωρίας ἔχειν, βελτίονος ἢ καὶ ἄνθρωπον νομοθέτου δοκεῖ μοι εἶναι. (25) Πότερον οὖν, ὦ Ἰππία, τοὺς θεοὺς ἢ γῆ τὰ δίκαια νομοθετεῖν, ἢ ἄλλα τῶν δικαίων; Οὐκ ἄλλα, μὰ Δί', ἔφη· σχολῇ γὰρ ἂν ἄλλος γέ τις τὰ δίκαια νομοθαιήσειεν εἰ μὴ θεός. Καὶ ταῖς θεοῖς ἄρα, ὦ

Ἰηπία, τὸ αὐτὸ δίκαιόν τε καὶ νόμιμον εἶναι ἀρέσκει.

Τοιαῦτα λέγων τε καὶ πράξεων δικαιωτέρους ἐποίει τοὺς πλησιάζοντας.

CAP. V.

Intemperantiae mala ostenduntur.

Ὡς δὲ καὶ πρακτικωτέρους ἐποίει τοὺς συνόντας αὐτῷ, νῦν αὖ τοῦτο λέξω· νομίζων γὰρ, ἐγκράτειαν ὑπάρχειν ἀγαθὸν εἶναι τοῖς μέλλοντι καλὸν τε πράξειν, πρῶτον μὲν αὐτὸς φανερὸς ἦν τοῖς συνοῦσιν ἡσκηκῶς αὐτὴν μάλιστα πάντων ἀνθρώπων· ἔπειτα διαλεγόμενος προειρέπετο πάντων μάλιστα τοὺς συνόντας πρὸς ἐγκράτειαν. (2) Ἀεὶ μὲν οὖν τῶν πρὸς ἀρετὴν χρησίμων αὐτός τε διετέλει μεμνημένος καὶ τοὺς συνόντας πάντας ὑπομιμνήσκων· οἶδα δὲ ποτε αὐτὸν καὶ πρὸς Εὐθύδημον περὶ ἐγκρατείας τοιάδε διαλεχθέντα· Εἰπέ μοι, ἔφη, ὦ Εὐθύδημε, ἄρα καλὸν καὶ μεγαλεῖον νομίζεις εἶναι καὶ ἀνδρὶ καὶ πόλει κτῆμα ἐλευθερίαν; Ὡς οἷόν τέ γε μάλιστα, ἔφη. (3) Ὅστις οὖν ἄρχεται ὑπὸ τῶν διὰ τοῦ σώματος ἡδονῶν, καὶ διὰ ταύτας μὴ δύναται πράττειν τὰ βέλτιστα, νομίζεις τοῦτον ἐλεύθερον εἶναι; Ἥκιστα, ἔφη. Ἴσως γὰρ ἐλεύθερον φαίνεται σοι τὸ πράττειν τὰ βέλτιστα· εἴτα τὸ ἔχειν τοὺς κωλύοντας τὰ τοιαῦτα ποιεῖν, ἀνελεύθερον νομίζεις; Παντά-

πασί γε, ἔφη. (4) Παντάσῃσιν ἄρα σοι δοκοῦσιν οἱ ἀκρατεῖς ἀνελεύθεροι εἶναι; Νῆ τὸν Δί', ἔφη, εἰκότως. Πότερον δέ σοι δοκοῦσιν οἱ ἀκρατεῖς κωλύεσθαι μόνον τὰ κάλλιστα πράττειν, ἢ καὶ ἀναγκάζεσθαι τὰ αἰσχιστα ποιεῖν; Οὐδέν ἦττον ἔμοιγ', ἔφη, δοκοῦσι ταῦτα ἀναγκάζεσθαι, ἢ ἐκεῖνα κωλύεσθαι. (5) Ποίους δέ τινας δεσπότας ἡγῇ τοὺς τὰ μὲν ἄριστα κωλύοντας, τὰ δὲ κάκιστα ἀναγκάζοντας; Ὡς δυνατὸν, νῆ Δί', ἔφη, κακίστους. Δουλείαν δὲ ποίαν κακίστην νομίζεις εἶναι; Ἐγὼ μὲν, ἔφη, τὴν παρὰ τοῖς κακίστοις δεσπόταις. Τὴν κακίστην ἄρα δουλείαν οἱ ἀκρατεῖς δουλεύουσιν; Ἐμοιγε δοκεῖ, ἔφη. (6) Σοφίαν δὲ τὸ μέγιστον ἀγαθὸν, οὐ δοκεῖ σοι ἀπείργουσα τῶν ἀνθρώπων ἢ ἀκρασία εἰς τὸναντίον αὐτοὺς ἐμβάλλειν; ἢ οὐ δοκεῖ σοι προσέχειν τε τοῖς ὠφελοῦσι καὶ καταμανθάνειν αὐτὰ κωλύειν, ἀφέλκουσα ἐπὶ τὰ ἡδέα, καὶ πολλάκις αἰσθανομένους τῶν ἀγαθῶν τε καὶ τῶν κακῶν ἐκπλήξασα, ποιεῖν τὸ χεῖρον ἀντὶ τοῦ βελτίονος αἰρεῖσθαι; Γίγνεται τοῦτο, ἔφη. (7) Σωφροσύνης δέ, ὦ Εὐθύδημε, τίτις ἂν φαίμεν ἦττον ἢ τῷ ἀκρατεῖ προσήκει; αὐτὰ γὰρ δήπου τὰ ἐναντία σωφροσύνης καὶ ἀκρασίας ἔργα ἐστίν. Ὁμολογῶ καὶ τοῦτο, ἔφη. Τοῦ δ' ἐπιμελεῖσθαι, ὧν προσήκει, οἶει τι κωλυτικώτερον ἀκρασίας εἶναι; Οὐκ οὐν ἔγωγε, ἔφη. Τοῦ δὲ ἀντὶ τῶν ὠφελούντων τὰ βλάπτοντα προαιρεῖσθαι ποιῶντος, καὶ τούτων μὲν ἐπιμελεῖσθαι, ἐκείνων δὲ ἀμελεῖν πείθοντος, καὶ τοῖς

σωφρονουῖσι τὰ ἐναντία ποιεῖν ἀναγκάζοντος οἷε τι ἀνθρώπῳ κάκιον εἶναι ; Οὐδέν, ἔφη. (8) Οὐκοῦν τὴν ἐγκράτειαν τῶν ἐναντίων ἢ τὴν ἀκρασίαν εἰκὸς τοῖς ἀνθρώποις αἰτίαν εἶναι ; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν καὶ τὸ τῶν ἐναντίων αἷτιον εἰκὸς ἄριστον εἶναι ; Εἰκὸς γάρ, ἔφη. Ἔοικεν ἄρα, ἔφη, ὦ Εὐθύδημε, ἄριστον ἀνθρώπῳ ἢ ἐγκράτεια εἶναι ; Εἰκότως γάρ, ἔφη, ὦ Σώκρατες. (9) Ἐκεῖνο δέ, ὦ Εὐθύδημε, ἤδη πῶποτε ἐνεθυμήθης ; Ποῖον ; ἔφη. Ὅτι καὶ ἐπὶ τὰ ἡδέα, ἐφ' ἅπερ μόνον δοκεῖ ἡ ἀκρασία τοὺς ἀνθρώπους ἄγειν, αὐτὴ μὲν οὐ δύναται ἄγειν, ἡ δ' ἐγκράτεια πάντων μάλιστα ἡδεσθαι ποιεῖ. Πῶς ; ἔφη. Ὡςπερ ἡ μὲν ἀκρασία, οὐκ ἔῴσα καρτερεῖν οὔτε λιμὸν οὔτε δάμος οὔτε ἀφροδισίων ἐπιθυμίαν οὔτε ἀγρυπνίαν, (δι' ὧν μόνων ἐστὶν ἡδέως μὲν φαγεῖν τε καὶ πιεῖν καὶ ἀφροδισιάσαι, ἡδέως δ' ἀναπαύσασθαι τε καὶ κοιμηθῆναι, [καὶ] περιμεινάντας καὶ ἀνασχομένους, ἕως ἂν ταῦτα ὡς ἐνὶ ἡδέσσια γένηται,) κωλύει τοῖς ἀναγκαιοτάτοις τε καὶ συνεχεσιτάτοις ἀξιολόγως ἡδεσθαι · ἡ δ' ἐγκράτεια μόνον ποιοῦσα καρτερεῖν τὰ εἰρημένα μόνον καὶ ἡδεσθαι ποιεῖ ἀξίως μνήμης ἐπὶ τοῖς εἰρημένοις. Παντάπασαν, ἔφη, ἀληθῆ λέγεις. (10) Ἀλλὰ μὴν τοῦ μαθεῖν, τί καλὸν καὶ ἀγαθὸν, καὶ τοῦ ἐπιμεληθῆναι τῶν τοιούτων τινὸς, δι' ὧν ἂν τις καὶ τὸ ἑαυτοῦ σῶμα καλῶς διοικήσειε, καὶ τὸν ἑαυτοῦ οἶκον καλῶς οἰκονομήσειε, καὶ φίλοις καὶ πόλει ὠφέλιμος γένοιτο, καὶ ἐχθρῶν κρατήσειεν, ἀφ' ὧν οὐ μόνον ὠφέλεια

ἀλλὰ καὶ ἡδοναὶ μέγισται γίνονται, οἱ μὲν ἐγκρατεῖς ἀπολαύουσι πράττοντες αὐτὰ, οἱ δὲ ἀκρατεῖς οὐδανὸς μετέχουσι· τῷ γὰρ ἂν ἦτιον φήσαιμεν τῶν τοιούτων προσήκειν, ἢ ὃ ἥκιστα ἔξεστι ταῦτα πράττειν, κατεχόμενον ἐπὶ τῷ σπουδάζειν περὶ τὰς ἐγγυιάτω ἡδονάς; (11) Καὶ ὁ Εὐθύδημος, Δοκεῖς μοι, ἔφη, ὦ Σώκρατες, λέγειν, ὡς ἀνδρὶ ἦτιονι τῶν διὰ τοῦ σώματος ἡδονῶν πάμπαν οὐδεμιᾶς ἀρετῆς προσήκει. Τί γὰρ διαφέρει, ἔφη, ὦ Εὐθύδημε, ἄνθρωπος ἀκρατὴς θηρίου τοῦ ἀμαθεστάτου; ὅστις γὰρ τὰ μὲν κράτιστα μὴ σκοπεῖ, τὰ ἥδιστα δ' ἐκ παντὸς τρόπου ζητεῖ ποιεῖν, τί ἂν διαφέρει τῶν ἀφρονεστάτων βοσκημάτων; ἀλλὰ τοῖς ἐγκρατέσι μόνοις ἔξεστι σκοπεῖν τὰ κράτιστα τῶν πραγμάτων, καὶ, λόγῳ καὶ ἔργῳ διαλέγοντας κατὰ γένη, τὰ μὲν ἀγαθὰ προαιρεῖσθαι, τῶν δὲ κακῶν ἀπέχεσθαι. (12) Καὶ οὕτως ἔφη ἀρίστους τε καὶ εὐδαιμονεστάτους ἄνδρας γίνεσθαι, καὶ διαλέγεσθαι δυνατωτάτους· ἔφη δὲ καὶ τὸ διαλέγεσθαι ὀνομασθῆναι ἐκ τοῦ συνέοντος κοινῇ βουλευέσθαι διαλέγοντας κατὰ γένη τὰ πράγματα· δεῖν οὖν πειρᾶσθαι ὅτι μάλιστα πρὸς τοῦτο ἑαυτὸν ἕτοιμον παρασκευάζειν, καὶ τούτου μάλιστα ἐπιμελεῖσθαι· ἐκ τούτου γὰρ γίνεσθαι ἄνδρας ἀρίστους τε καὶ ἡγεμονικωτάτους καὶ διαλεκτικωτάτους.

CAP. VI.

Artem bene et recte de re quacunq; proposita disserendi docet familiares suos Socrates.

Ὡς δὲ καὶ διαλεκτικωτέρους ἐποίει τοὺς συνόντας, πειράσομαι καὶ τοῦτο λέγειν. Σωκράτης γὰρ τοὺς μὲν εἰδότας, τί ἕκαστον εἴη τῶν ὄντων, ἐνόμιζε καὶ τοῖς ἄλλοις ἂν ἐξηγεῖσθαι δύνασθαι· τοὺς δὲ μὴ εἰδότας, οὐδὲν ἔφη θαυμασιὸν εἶναι, αὐτοὺς τε σφάλλεσθαι καὶ ἄλλους σφάλλειν· ὧν ἕνεκα σκοπῶν σὺν τοῖς συνοῦσι, τί ἕκαστον εἴη τῶν ὄντων, οὐδέ ποτ' ἔλῃγε· πάντα μὲν οὖν, ἣ διωρίζετο, πολὺ ἔργον ἂν εἴη διεξελεῖν· ἐν ὅσοις δὲ καὶ τὸν τρόπον τῆς ἐπισκέψεως δηλώσαι οἶμαι, τοσαῦτα λέξω. (2) Πρῶτον δὲ περὶ εὐσεβείας ᾧδὲ πως ἐσκόπει· Ἐπέ μοι, ἔφη, ὦ Εὐθύδημε, ποῖόν τι νομίζεις εὐσεβείαν εἶναι; Καὶ ὅς, Κάλλιστον, νῆ Δί', ἔφη. Ἐχεις οὖν εἰπεῖν, ὁποῖός τις ὁ εὐσεβής ἐστιν; Ἐμοὶ μὲν δοκεῖ, ἔφη, ὁ τοὺς θεοὺς τιμῶν. Ἐξεστι δέ, ὃν ἂν τις βούληται τρόπον, τοὺς θεοὺς τιμᾶν; Οὐκ· ἀλλὰ νόμοι εἰσὶ, καθ' οὓς δεῖ τοῦτο ποιεῖν. (3) Οὐκοῦν ὁ τοὺς νόμους τούτους εἰδὼς εἰδείη ἂν, ὡς δεῖ τοὺς θεοὺς τιμᾶν; Οἶμαι ἔγωγ', ἔφη. Ἀρ' οὖν ὁ εἰδὼς τοὺς θεοὺς τιμᾶν οὐκ ἄλλως οἶεται δεῖν τοῦτο ποιεῖν, ἢ ὡς οἶδεν; Οὐ γὰρ οὖν, ἔφη. Ἀλλως δέ τις θεοὺς τιμᾷ, ἢ ὡς οἶεται δεῖν; Οὐκ οἶμαι, ἔφη. (4) Ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς νομίμως ἂν τοὺς θεοὺς τιμῇ; Πάνυ μὲν οὖν. Οὐκοῦν ὁ γε νομίμως

τιμῶν, ὥς δεῖ, τιμᾶ; Πῶς γὰρ οὐ; Ὁ δέ γε, ὥς δεῖ, τιμῶν, εὐσεβής ἐστι; Πάνυ μὲν οὖν, ἔφη. Ὁ ἄρα τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς ὀρθῶς ἂν ἡμῖν εὐσεβής ὠρισμένος εἴη; Ἐμοὶ γοῦν, ἔφη, δοκεῖ.

(5) Ἀνθρώποις δὲ ἄρα ἔξεστιν, ὃν ἂν τις τρόπον βούληται, χρῆσθαι; Οὐκ· ἀλλὰ καὶ περὶ τούτους ὁ εἰδὼς ἃ ἐστὶ νόμιμα, καθ' ἃ δεῖ [πῶς] ἀλλήλοις χρῆσθαι, νόμιμος ἂν εἴη. Οὐκοῦν οἱ κατὰ ταῦτα χρώμενοι ἀλλήλοις, ὥς δεῖ, χρώνται; Πῶς γὰρ οὐ; Οὐκοῦν οἷ γε, ὥς δεῖ, χρώμενοι καλῶς χρώνται; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν οἷ γε τοῖς ἀνθρώποις καλῶς χρώμενοι καλῶς πράττουσι τὰνθρώπεια πράγματα; Εἰκός γ', ἔφη. Οὐκοῦν οἱ τοῖς νόμοις πευθόμενοι δίκαια οὗτοι ποιοῦσι; Πάνυ μὲν οὖν, ἔφη. (6) Δίκαια δὲ οἶσθαι, ἔφη, ὅποια καλεῖται; Ἄ οἱ νόμοι κελεύουσιν, ἔφη. Οἱ ἄρα ποιοῦντες, ἃ οἱ νόμοι κελεύουσιν, δίκαιά τε ποιοῦσι καὶ ἃ δεῖ; Πῶς γὰρ οὐ; [Οὐκοῦν οἷ γε τὰ δίκαια ποιοῦντες δίκαιοί εἰσιν; Οἶμαι ἔγωγ', ἔφη.] Οἷε οὖν τινὰς πείθεσθαι τοῖς νόμοις μὴ εἰδότας, ἃ οἱ νόμοι κελεύουσιν; Οὐκ ἔγωγ', ἔφη. Εἰδότας δέ, ἃ δεῖ ποιεῖν, οἷε τινὰς οἶσθαι, δεῖν μὴ ποιεῖν ταῦτα; Οὐκ οἶμαι, ἔφη. Οἶδας δέ τινὰς ἄλλα ποιῶντας, ἢ ἃ οἶονται δεῖν; Οὐκ ἔγωγ', ἔφη. Οἱ ἄρα τὰ περὶ τοὺς ἀνθρώπους νόμιμα εἰδότες τὰ δίκαια οὗτοι ποιοῦσι; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν οἷ γε τὰ δίκαια ποιοῦντες δίκαιοί εἰσι; Τίνες γὰρ

ἄλλοι; ἔφη. Ὁρθῶς ἂν ποιεῖς ἄρα ὀριζοίμεθα, ὀριζόμενοι δικαίους εἶναι τοὺς εἰδότες τὰ περὶ τοὺς ἀνθρώπους νόμιμα; Ἐμοιγε δοκεῖ, ἔφη.

(7) Σοφίαν δὲ τί ἂν φήσαιμεν εἶναι; εἰπέ μοι, πότερά σοι δοκοῦσιν οἱ σοφοί, ἃ ἐπίστανται, ταῦτα σοφοὶ εἶναι, ἢ εἰσὶ τινες, ἃ μὴ ἐπίστανται, σοφοί; Ἄ ἐπίστανται δῆλον ὅτι, ἔφη· πῶς γὰρ ἂν τις, ἃ γε μὴ ἐπίσταιτο, ταῦτα σοφὸς εἴη; Ἄρ' οὖν οἱ σοφοὶ ἐπιστήμη σοφοὶ εἰσιν; Τίνι γὰρ, ἔφη, ἄλλω τις ἂν εἴη σοφός, εἴ γε μὴ ἐπιστήμη; Ἄλλο δέ τι σοφίαν οἶε εἶναι, ἢ ὅτι σοφοὶ εἰσιν; Οὐκ ἔγωγε. Ἐπιστήμη ἄρα σοφία ἐστίν; Ἐμοιγε δοκεῖ. Ἄρ' οὖν δοκεῖ σοι ἀνθρώπῳ δυνατὸν εἶναι τὰ ὄντα πάντα ἐπίστασθαι; Οὐδέ, μὰ Δί', ἔμοιγε πολλοστὸν μέρος αὐτῶν. Πάντα μὲν ἄρα σοφὸν οὐχ οἷόν τε ἀνθρώπον εἶναι; Μὰ Δί', οὐ δῆτα, ἔφη. Ὁ ἄρα ἐπίσταιται ἕκαστος, τοῦτο καὶ σοφός ἐστιν; Ἐμοιγε δοκεῖ.

(8) Ἄρ' οὖν, ὦ Εὐθύδημε, καὶ τὰ γαθὸν οὕτω ζητητέον ἐστί; Πῶς; ἔφη. Δοκεῖ σοι τὸ αὐτὸ πᾶσιν ὠφέλιμον εἶναι; Οὐκ ἔμοιγε. Τί δέ; τὸ ἄλλω ὠφέλιμον οὐ δοκεῖ σοι ἐνίοτε ἄλλω βλαβερὸν εἶναι; Καὶ μάλα, ἔφη. Ἄλλο δ' ἂν τι φαίης ἀγαθὸν εἶναι, ἢ τὸ ὠφέλιμον; Οὐκ ἔγωγ', ἔφη. Τὸ ἄρα ὠφέλιμον ἀγαθὸν ἐστίν, ὅτι ἂν ὠφέλιμον ἦ; Δοκεῖ μοι, ἔφη.

(9) Τὸ δὲ καλὸν ἔχοιμεν ἂν πως ἄλλως εἰπεῖν, ἢ, εἰ ἔστιν, ὀνομάζεις καλὸν ἢ σῶμα ἢ σκεῦος ἢ ἄλλ' ὅτιοῦν, ὃ οἶσθα πρὸς πάντα καλὸν ὄν; Μὰ Δί' οὐκ ἔγωγ', ἔφη. Ἀρ' οὖν, πρὸς ὃ ἂν ἕκαστον χρήσιμον ἦ, πρὸς τοῦτο ἕκάστω καλῶς ἔχει χρῆσθαι; Πάνυ μὲν οὖν, ἔφη. Καλὸν δὲ πρὸς ἄλλο τι ἔστιν ἕκαστον, ἢ πρὸς ὃ ἕκάστω καλῶς ἔχει χρῆσθαι; Οὐδὲ πρὸς ἓν ἄλλο, ἔφη. Τὸ χρήσιμον ἄρα καλόν ἐστι, πρὸς ὃ ἂν ἢ χρήσιμον; Ἐμοιγε δοκεῖ, ἔφη.

(10) Ἀνδρίαν δέ, ὦ Εὐθύδημε, ἄρα τῶν καλῶν νομίζεις εἶναι; Κάλλιστον μὲν οὖν ἔγωγ', ἔφη. Χρήσιμον ἄρα οὐ πρὸς τὰ ἐλάχιστα νομίζεις τὴν ἀνδρίαν; Μὰ Δί', ἔφη, πρὸς τὰ μέγιστα μὲν οὖν. Ἀρ' οὖν δοκεῖ σοι πρὸς τὰ δεινὰ τε καὶ ἐπικίνδυνα χρήσιμον εἶναι τὸ ἀγνοεῖν αὐτά; Ἡκιστά γ', ἔφη. Οἱ ἄρα μὴ φοβούμενοι τὰ τοιαῦτα διὰ τὸ μὴ εἰδέναι τί ἐστιν οὐκ ἀνδρεῖοί εἰσι; Νή Δί', ἔφη· πολλοὶ γάρ ἂν οὕτω γε τῶν τε μαυνομένων καὶ τῶν δειλῶν ἀνδρεῖοι εἴεν. Τί δέ οἱ καὶ τὰ μὴ δεινὰ δεδοικότες; Ἐπε γε, νή Δία, ἦτιον, ἔφη. Ἀρ' οὖν τοὺς μὲν ἀγαθοὺς πρὸς τὰ δεινὰ καὶ ἐπικίνδυνα ὄντας ἀνδρεῖους ἡγῇ εἶναι, τοὺς δὲ κακοὺς δειλοὺς; Πάνυ μὲν οὖν, ἔφη. (11) Ἀγαθοὺς δὲ πρὸς τὰ τοιαῦτα νομίζεις ἄλλους τινὰς, ἢ τοὺς δυναμένους αὐτοῖς καλῶς χρῆσθαι; Οὐκ, ἀλλὰ τούτους, ἔφη. Κακοὺς δὲ ἄρα τοὺς οἷους τούτοις κακῶς χρῆσθαι; Τίνας γὰρ ἄλλους; ἔφη. Ἀρ' οὖν ἕκαστοι χρῶνται, ὥς

οἶονται δεῖν; Πῶς γὰρ ἄλλως; ἔφη. Ἄρα οὖν οἱ μὴ δυνάμενοι καλῶς χρῆσθαι ἴσασιν, ὥς δεῖ χρῆσθαι; Οὐ δῆπου γε, ἔφη. Οἱ ἄρα εἰδότες, ὥς δεῖ χρῆσθαι, οὗτοι καὶ δύνανται; Μόνοι γε, ἔφη. Τί δέ; οἱ μὴ διημαρτηκότες ἄρα κακῶς χρῶνται τοῖς τοιούτοις; Οὐκ οἶμαι, ἔφη. Οἱ ἄρα κακῶς χρῶμενοι διημαρτήκασιν; Εἰκός γε, ἔφη. Οἱ μὲν ἄρα ἐπιστάμενοι τοῖς δεινοῖς τε καὶ ἐπικινδύνοις καλῶς χρῆσθαι ἀνδρεῖοί εἰσιν, οἱ δὲ διαμαρτάνοντες τούτου δειλοί; Ἐμοιγε δοκοῦσιν, ἔφη.

(12) Βασιλείαν δὲ καὶ τυραννίδα ἀρχὰς μὲν ἀμφοτέρας ἡγεῖτο εἶναι, διαφέρειν δὲ ἀλλήλων ἐνόμιζε· τὴν μὲν γὰρ ἐκόντων τε τῶν ἀνθρώπων καὶ κατὰ νόμους τῶν πόλεων ἀρχὴν βασιλείαν ἡγεῖτο· τὴν δὲ ἀκόντων τε καὶ μὴ κατὰ νόμους, ἀλλ' ὅπως ὁ ἀρχῶν βούλοιτο, τυραννίδα· καὶ ὅπου μὲν ἐκ τῶν τὰ νόμιμα ἐπιτελούντων αἱ ἀρχαὶ καθίστανται, ταύτην τὴν πολιτείαν ἀριστοκρατίαν ἐνόμιζεν εἶναι· ὅπου δ' ἐκ τιμημάτων, πλουτοκρατίαν· ὅπου δ' ἐκ πάντων, δημοκρατίαν.

(13) Εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγοι μηδὲν ἔχων σαφές λέγειν, ἀλλ' ἄνευ ἀποδείξεως ἦτοι σφώτερον φάσκων εἶναι, ὃν αὐτὸς λέγοι, ἢ πολιτικώτερον ἢ ἀνδρειότερον ἢ ἄλλο τι τῶν τοιούτων, ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἅν πάντα τὸν λόγον ὥδέ πως· (14) Φῆς σὺ ἀμείνω πολίτην εἶναι, ὃν σὺ

ἐπαινεῖς, ἢ ὃν ἐγώ; Φημί γὰρ οὖν. Τί οὖν οὐκ ἐκείνο πρῶτον ἐλεσκειψάμεθα, τί ἐστιν ἔργον ἀγαθοῦ πολίτου; Ποιῶμεν τοῦτο. Οὐκοῦν ἐν μὲν χρημάτων διοικήσει κρατιοίη ἂν ὁ χρήμασιν εὐπορώτεραν τὴν πόλιν ποιῶν; Πάνυ μὲν οὖν, ἔφη. Ἐν δέ γε πολέμῳ ὁ καθυπεριέραν τῶν ἀντιπάλων; Πῶς γὰρ οὐ; Ἐν δὲ πρεσβείᾳ ἄρα ὅς ἂν φίλους ἀντὶ πολεμίων παρασκευάζῃ; Εἰκότως γε. Οὐκοῦν καὶ ἐν δημηγορίᾳ ὁ σιάσεις τε παύων καὶ ὁμόνοιαν ἐμποιῶν; Ἐμοιγε δοκεῖ. Οὕτω δὲ τῶν λόγων ἐπαναγομένων, καὶ τοῖς ἀντιλέγουσιν αὐτοῖς φανερόν ἐγίγνετο τὰληθές. (15) Ὅποτε δὲ αὐτός τι τῷ λόγῳ διεξίει, διὰ τῶν μάλιστα ὁμολογούμενων ἐπορεύετο, νομίζων ταύτην τὴν ἀσφάλειαν εἶναι λόγου· τοιγαροῦν πολὺ μάλιστα ὧν ἐγὼ οἶδα, ὅτε λέγοι, τοὺς ἀκούοντας ὁμολογοῦντας παρήχε· ἔφη δὲ καὶ Ὅμηρον τῷ Ὀδυσσεὶ ἀναθεῖναι τὸ ἀσφαλῆ ῥήτορα εἶναι, ὥς ἱκανὸν αὐτὸν ὄντα διὰ τῶν δοκούντων τοῖς ἀνθρώποις ἄγειν τοὺς λόγους.

CAP. VII.

Demonstrat Socrates, quid et quantum in arte quaque, velut geometria, astronomia, arithmetica, medica, discendum sit, adeo ut, quaestionibus intellectu difficultibus usuque inanibus neglectis, eas res tantum cognoscere jubeat, quae ad vitam domesticam civilemque recte instituendam gerendamque pertinent.

Ὅτι μὲν οὖν ἀπλῶς τὴν ἑαυτοῦ γνώμην ἀπεφαίνεται Σωκράτης πρὸς τοὺς ὁμιλοῦντας αὐτῷ, δοκεῖ

μοι δῆλον ἐκ τῶν εἰρημένων εἶναι · ὅτι δὲ καὶ αὐ-
 τάρκεις ἐν ταῖς πρὸς αὐτοὺς πράξεσιν αὐτοὺς εἶναι
 ἐπεμελεῖτο, νῦν τοῦτο λέξω · πάντων μὲν γὰρ, ὧν
 ἐγὼ οἶδα, μάλιστα ἔμελεν αὐτῷ εἰδέναι, ὅτου τις
 ἐπιστήμων εἴη τῶν συνόντων αὐτῷ · ὧν δὲ προσήκει
 ἀνδρὶ καλῷ καὶ ἀγαθῷ εἰδέναι, ὅ τι μὲν αὐτὸς εἰδείη,
 πάντων προθυμώτατα ἐδίδασκεν · ὅτου δὲ αὐτὸς
 ἀπειρότερος εἴη, πρὸς τοὺς ἐπισταμένους ἤγεν αὐ-
 τοὺς. (2) Ἐδίδασκε δὲ καὶ μέχρι ὅτου δέοι ἔμπει-
 ρον εἶναι ἐκάστου πράγματος τὸν ὀρθῶς πεπαιδευ-
 μένον · αὐτίκα γεωμετρίαν μέχρι μὲν τούτου ἔφη
 δεῖν μανθάνειν, ἕως ἱκανὸς τις γένοιτο, εἴ ποτε δε-
 ῆσαι, γῆν μέτρῳ ὀρθῶς ἢ παραλαβεῖν ἢ παραδοῦ-
 ναι ἢ διανεῖμαι, ἢ ἔργον ἀποδείξασθαι · οὕτω δὲ
 τοῦτο ῥάδιον εἶναι μαθεῖν, ὥστε τὸν προσέχοντα
 τὸν νοῦν τῇ μετρήσει ἅμα τὴν τε γῆν ὁπόση ἐστὶν
 εἰδέναι, καὶ ὡς μετρεῖται ἐπιστάμενον ἀπιέναι. (3)
 Τὸ δὲ μέχρι τῶν δυσξυνέτων διαγραμμάτων γεω-
 μετρίαν μανθάνειν ἀπεδοκίμαζεν · ὅ τι μὲν γὰρ
 ὠφελοῖα ταῦτα, οὐκ ἔφη ὁρᾶν · καίτοι οὐκ ἀπειρὸς
 γε αὐτῶν ἦν · ἔφη δὲ ταῦτα ἱκανὰ εἶναι ἀνθρώπου
 βίον κατατρίβειν, καὶ ἄλλων πολλῶν τε καὶ ὠφελί-
 μων μαθημάτων ἀποκωλύειν. (4) Ἐκέλευε δὲ καὶ
 ἀστρολογίας ἐμπείρους γίγνεσθαι, καὶ ταύτης μέντοι
 μέχρι τοῦ νυκτιὸς τε ὥραν καὶ μηνὸς καὶ ἐνιαυτοῦ
 δύνασθαι γινώσκειν, ἕνεκα πορείας τε καὶ πλοῦ
 καὶ φυλακῆς · καὶ ὅσα ἄλλα ἢ νυκτιὸς ἢ μηνὸς ἢ
 ἐνιαυτοῦ πράττεται, πρὸς ταῦτ' ἔχειν τεκμηρίους

χρήσθαι, τὰς ὥρας τῶν εἰρημένων διαγιγνώσκοντας.
 Καὶ ταῦτα δὲ ῥάδια εἶναι μαθεῖν παρά τε τῶν
 νυκτοτηρῶν καὶ κυβερνητῶν καὶ ἄλλων πολλῶν, οἷς
 ἐπιμελὲς ταῦτα εἰδέναι. (5) Τὸ δὲ μέχρι τούτου
 ἀστρονομίαν μανθάνειν, μέχρι τοῦ καὶ τὰ μὴ ἐν τῇ
 αὐτῇ περιφορᾷ ὄντα, καὶ τοὺς πλάνητάς τε καὶ
 ἀσταθμήτους ἀστέρας γινῶναι, καὶ τὰς ἀποστάσεις
 αὐτῶν ἀπὸ τῆς γῆς καὶ τὰς περιόδους καὶ τὰς αἰτί-
 ας αὐτῶν ζητοῦντας κατατρίβεσθαι, ἰσχυρῶς ἀπέ-
 τρεπεν· ὠφέλειαν μὲν γὰρ οὐδεμίαν οὐδ' ἐν τούτοις
 ἔφη ὁρᾶν· (καίτοι οὐδὲ τούτων γε ἀνήκοος ἦν·)
 ἔφη δὲ καὶ ταῦτα ἱκανὰ εἶναι κατατρίβειν ἀνθρώ-
 που βίον, καὶ πολλῶν καὶ ὠφελίμων ἀποκωλύειν.
 (6) Ὅλως δέ, τῶν οὐρανίων, ἧ ἕκαστα ὁ θεὸς μη-
 χανᾶται, φρονιστὴν γίνεσθαι ἀπέτρεπεν· οὔτε
 γὰρ εὐρετὰ ἀνθρώποις αὐτὰ ἐνόμιζεν εἶναι, οὔτε
 χαρίζεσθαι θεοῖς ἂν ἡγεῖτο τὸν ζητοῦντα, ἃ ἐκεῖνοι
 σαφηνίσαι οὐκ ἐβουλήθησαν· κινδυνεῦσαι δ' ἂν
 ἔφη καὶ παραφρονῆσαι τὸν ταῦτα μεριμνῶντα, οὐ-
 δὲν ἦτιον ἢ Ἀναξαγόρας παρεφρόνησεν, ὃ μέγιστον
 φρονήσας ἐπὶ τῷ τὰς τῶν θεῶν μηχανὰς ἐξηγεῖσθαι.
 (7) Ἐκεῖνος γὰρ λέγων μὲν τὸ αὐτὸ εἶναι πῦρ τε
 καὶ ἥλιον ἡγνόει, ὡς τὸ μὲν πῦρ οἱ ἄνθρωποι ῥα-
 δίως καθορῶσιν, εἰς δὲ τὸν ἥλιον οὐ δύναται ἀντε-
 βλέπειν· καὶ ὑπὸ μὲν τοῦ ἡλίου καταλαμπόμενοι
 τὰ χρώματα μελάντερα ἔχουσιν, ὑπὸ δὲ τοῦ πυρὸς
 οὐ· ἡγνόει δὲ καὶ, ὅτι τῶν ἐκ τῆς γῆς φυομένων
 ἄνευ μὲν ἡλίου αὐγῆς οὐδὲν δύναται καλῶς αὖξε-

σθαι, ὑπὸ δὲ τοῦ πυρὸς θερμαινόμενα πάντα ἀπόλ-
λνται· φάσκων δὲ τὸν ἥλιον λίθον διάπυρον εἶναι,
καὶ τοῦτο ἠγνόει, ὅτι λίθος μὲν ἐν πυρὶ ὧν οὔτε
λάμπει, οὔτε πολὺν χρόνον ἀντέχει· ὁ δὲ ἥλιος τὸν
πάντα χρόνον πάντων λαμπρότατος ὧν διαμένει.

(8) Ἐκέλευε δὲ καὶ λογισμοὺς μανθάνειν· καὶ
τούτων δὲ ὁμοίως τοῖς ἄλλοις ἐκέλευε φυλάττεσθαι
τὴν μάταιον πραγματείαν· μέχρι δὲ τοῦ ὠφελίμου
πάντα καὶ αὐτὸς συνεπεσκόπει καὶ συνδιεξήκει τοῖς
συνούσι.

(9) Προέτρεπε δὲ σφόδρα καὶ ὑγείας
ἐπιμελεῖσθαι τοὺς συνόντας, παρὰ τε τῶν εἰδότεων
μανθάνοντας ὅσα ἐνδέχοιτο, καὶ ἑαυτῷ ἕκαστον
προσέχοντα διὰ παντὸς τοῦ βίου, τί βρῶμά ἢ τί
πόμα ἢ ποῖος πόνος συμφέροι αὐτῷ, καὶ πῶς τούτοις
χρῶμενος ὑγιεινότεα ἂν διάγοι· τοῦ γὰρ οὕτω
προσέχοντος ἑαυτῷ, ἔργον ἔφη εἶναι εὐρεῖν ἰατρὸν
τὰ πρὸς ὑγίειαν συμφέροντα αὐτῷ μᾶλλον διαγιγ-
νώσκοντα ἑαυτοῦ.

(10) Εἰ δέ τις μᾶλλον ἢ κατὰ
τὴν ἀνθρωπίνην σοφίαν ὠφελεῖσθαι βούλοιτο, συνε-
βούλευε μαντικῆς ἐπιμελεῖσθαι· τὸν γὰρ εἰδότα,
δὲ ὧν οἱ θεοὶ τοῖς ἀνθρώποις περὶ τῶν πραγμάτων
σημαίνουσιν, οὐδέποτε ἔρημον ἔφη γίγνεσθαι συμ-
βουλῆς θεῶν.

CAP. VIII.

Demonstratur Socratem capitali iudicio condemnatum minime mendacii de daemonio sibi significante, si quid sit omittendum aut faciendum, coargui. Ad extremum fit brevis repetitio argumentorum, quae per hos commentarios sunt tractata.

Εἰ δέ τις, ὅτι φάσκοντος αὐτοῦ, τὸ δαιμόνιον ἐαυτῷ προσημαίνειν ἢ τε δέοι καὶ ἢ μὴ δέοι ποιεῖν, ὑπὸ τῶν δικαστῶν κατεγνώσθη θάνατος, οἶται αὐτὸν ἐλέγχεσθαι περὶ τοῦ δαιμονίου ψευδόμενον, ἐννοησάτω πρῶτον μὲν, ὅτι οὕτως ἤδη τότε πόρρω τῆς ἡλικίας ἦν, ὥστ', εἰ καὶ μὴ τότε, οὐκ ἂν πολλῷ ὕστερον τελευτῆσαι τὸν βίον· εἶτα, ὅτι τὸ μὲν ἀχθεανότατον τοῦ βίου, καὶ ἐν ᾧ πάντες τὴν διάνοιαν μειοῦνται, ἀπέλιπεν· ἀντὶ δὲ τούτου τῆς ψυχῆς τὴν ῥώμην ἐπιδειξάμενος εὐκλειαν προσεκλήσατο, τὴν τε δίκην πάντων ἀνθρώπων ἀληθέστατα καὶ ἐλευθεριώτατα καὶ δικαιώτατα εἰπὼν, καὶ τὴν κατὰ γνώσιν τοῦ θανάτου πρᾶτότατα καὶ ἀνδρωδέστατα ἐνεγκών. (2) Ὁμολογεῖται γὰρ, οὐδένα πώποτε τῶν μνημονευομένων ἀνθρώπων κάλλιον θάνατον ἐνεγκεῖν· ἀνάγκη μὲν γὰρ ἐγένετο αὐτῷ μετὰ τὴν κρίσιν τριᾶκοντα ἡμέρας βιώναι διὰ τὸ Δῆλια μὲν ἐκείνου τοῦ μηνὸς εἶναι, τὸν δὲ νόμον μηδένα ἔαν δημοσίᾳ ἀποθνήσκων, ἕως ἄν ἡ θεωρία ἐκ Δήλου ἐπανέλθῃ· καὶ τὸν χρόνον τούτον ἅπασι τοῖς συνήθεσι φανερὸς ἐγένετο οὐδὲν ἀλλοιότερον διαβιῶνς ἢ τὸν ἔμπροσ-

θῆν χρόνον· καίτοι τὸν ἔμπροσθεν γε πάντων ἀνθρώπων μάλιστα ἐθαυμάζετο ἐπὶ τῇ εὐδύνῳς τε καὶ εὐκόλῳς ζῆν. (3) Καὶ πῶς ἂν τις κάλλιον ἢ οὕτως ἀποθάνοι; ἢ ποῖος ἂν εἴη θάνατος καλλίων ἢ ὃν ἂν κάλλιστά τις ἀποθάνοι; ποῖος δ' ἂν γένοιτο θάνατος εὐδαιμονέστερος τοῦ καλλίστου; ἢ ποῖος θεοφιλέστερος τοῦ εὐδαιμονεσιαίου; (4) Λέξω δὲ καὶ ἃ Ἑρμογένους τοῦ Ἰππονίκου ἤκουσα περὶ αὐτοῦ· ἔφη γὰρ, ἤδη Μελήτιον γεγραμμένου αὐτὸν τὴν γραφὴν, αὐτὸς ἀκούων αὐτοῦ πάντα μᾶλλον ἢ περὶ τῆς δίκης διαλεγομένου λέγειν αὐτῷ, ὡς χρὴ σκοπεῖν ὅτι ἀπολογήσεται· τὸν δὲ τὸ μὲν πρῶτον εἰπεῖν· Οὐ γὰρ δοκῶ σοι τοῦτο μελετῶν διαβεβωκέναι; ἐπεὶ δὲ αὐτὸν ἤρειτο, ὅπως; εἰπεῖν αὐτὸν, ὅτι οὐδὲν ἄλλο ποιῶν διαγεγένηται, ἢ διασκοπῶν μὲν τὰ τε δίκαια καὶ τὰ ἄδικα, πράττων δὲ τὰ δίκαια καὶ τῶν ἀδίκων ἀνεχόμενος· ἦν περ νομίζοι καλλίωτην μελέτην ἀπολογίας εἶναι. (5) Αὐτὸς δὲ πάλιν εἰπεῖν, Οὐχ ὁρᾷς, ὦ Σώκρατες, ὅτι οἱ Ἀθηναῖοι δικασταὶ πολλοὺς μὲν ἤδη μηδὲν ἀδικοῦντας λόγῳ παραχθέντες ἀπέκτειναν, πολλοὺς δὲ ἀδικοῦντας ἀπέλυσαν; Ἀλλὰ νῆ τὸν Δία, φάναι αὐτὸν, ὦ Ἑρμοέγεες, ἤδη μου ἐπιχειροῦντος φροντίσαι τῆς πρὸς τοὺς δικαστὰς ἀπολογίας, ἠναντιώθη τὸ δαιμόνιον. (6) Καὶ αὐτὸς εἰπεῖν, Θαυμαστὰ λέγεις· τὸν δὲ, Θαυμάζεις, φάναι, εἰ τῷ θεῷ δοκεῖ βέλτιον εἶναι, ἐμὲ τελευτᾶν τὸν βίον ἤδη; οὐκ οἶσθ' ὅτι μέχρι μὲν τοῦδε τοῦ χρόνου ἐγὼ οὐδενὶ ἀνθρώπων

ὑφαίμην ἂν οὔτε βέλτιον οὔθ' ἥδιον ἐμοῦ βεβιωκέναι ; ἄριστα μὲν γὰρ οἶμαι ζῆν τοὺς ἄριστα ἐπιμα-
 λομένους τοῦ ὡς βελτίστους γίνεσθαι, ἡδίστα δέ,
 τοὺς μάλιστα αἰσθανομένους, ὅτι βελτίους γίνονται.
 (7) Ἄ ἐγὼ μέχρι τοῦδε τοῦ χρόνου ἡσθανόμην
 ἐμαντιῇ συμβαίνοντα, καὶ τοῖς ἄλλοις ἀνθρώποις
 ἐντυγχάνων καὶ πρὸς τοὺς ἄλλους παραθεωρῶν
 ἐμαντιὸν, οὕτω διατετέλεκα περὶ ἐμαντοῦ γινώ-
 σκων· καὶ οὐ μόνον ἐγὼ, ἀλλὰ καὶ οἱ ἐμοὶ φίλοι
 οὕτως ἔχοντες γνώμης περὶ ἐμοῦ διατελοῦσιν· οὐ
 διὰ τὸ φιλεῖν ἐμέ, (καὶ γὰρ οἱ τοὺς ἄλλους φιλοῦν-
 τες οὕτως ἂν εἶχον πρὸς τοὺς ἑαυτῶν φίλους,) ἀλλὰ
 διόπερ καὶ αὐτοὶ ἂν οἶονται ἐμοὶ συνόντες βέλτιστοι
 γίνεσθαι. (8) Εἰ δέ βιώσομαι πλείω χρόνον, ἴσως
 ἀναγκαῖον ἔσται τὰ τοῦ γήρως ἐπιτελεῖσθαι, καὶ
 ὄραν τε καὶ ἀκούειν ἥτιον, καὶ διανοεῖσθαι χειρόν,
 καὶ δυσμαθέστερον καὶ ἐπιλησμονέστερον ἀποβαί-
 νειν, καὶ ὧν πρότερον βελτίων ἦν, τούτων χείρω
 γίνεσθαι· ἀλλὰ μὴν ταῦτά γε μὴ αἰσθανομένῳ
 μὲν ἀβίωτος ἂν εἴη ὁ βίος, αἰσθανόμενον δέ πῶς οὐκ
 ἀνάγκη χειρόν τε καὶ ἀηδέστερον ζῆν ; (9) Ἀλλὰ
 μὴν εἴ γε ἀδίκως ἀποθανοῦμαι, τοῖς μὲν ἀδίκως
 ἐμέ ἀποκτείνασιν αἰσχρὸν ἂν εἴη τοῦτο· [εἰ γὰρ τὸ
 ἀδικεῖν αἰσχρὸν ἐστὶ, πῶς οὐκ αἰσχρὸν καὶ τὸ
 ἀδίκως ὀτιοῦν ποιεῖν ;] ἐμοὶ δέ τί αἰσχρὸν τὸ ἐτέ-
 ρους μὴ δύνασθαι περὶ ἐμοῦ τὰ δίκαια μήτε γινῶναι
 μήτε ποιῆσαι ; (10) Ὅρῳ δ' ἔγωγε καὶ τὴν δόξαν
 τῶν προγεγονότων ἀνθρώπων ἐν τοῖς ἐπιγιγνομένοις

οὐχ ὁμοίαν καταλειπομένην τῶν τε ἀδικησάντων καὶ τῶν ἀδικηθέντων · οἶδα δὲ ὅτι καὶ ἐγὼ ἐπιμελείας τεύξομαι ὑπ' ἀνθρώπων, καὶ ἐὰν νῦν ἀποθά-
νω, οὐχ ὁμοίως τοῖς ἐμὲ ἀποκτείνασα · οἶδα γὰρ μαρτυρήσεσθαι μοι, ὅτι ἐγὼ ἠδίκησα μὲν οὐδένα πώποτε ἀνθρώπων οὐδὲ χεῖρω ἐποίησα, βελτίους δὲ ποιεῖν ἐπειρώμην αἰετὸς ἐμοὶ συνόντας. Τοιαῦτα μὲν πρὸς Ἑρμογένην τε διελέχθη καὶ πρὸς τοὺς ἄλλους. (11) Τῶν δὲ Σωκράτην γινωσκόντων, οἷος ἦν, οἱ ἀρετῆς ἐφιέμενοι πάντες ἔτι καὶ νῦν δι-
ατελοῦσι πάντων μάλιστα ποθοῦντας ἐκείνον, ὥς ὠφελιμώτατον ὄντα πρὸς ἀρετῆς ἐπιμέλειαν · ἐμοὶ μὲν δὴ, τοιοῦτος ὢν, οἷον ἐγὼ διήγημαι, εὐσεβῆς μὲν οὕτως, ὥστε μηδὲν ἄνευ τῆς τῶν θεῶν γνώμης ποιεῖν, δίκαιος δὲ, ὥστε βλάπτειν μὲν μηδὲ μικρὸν μηδένα, ὠφελεῖν δὲ τὰ μέγιστα τοὺς χρωμένους αὐ-
τῷ, ἐγκρατὴς δὲ, ὥστε μηδέποτε προαιρεῖσθαι τὸ ἥδιον ἀντὶ τοῦ βελτίονος, φρόνιμος δὲ, ὥστε μὴ δι-
αμαρτιάνειν κρίνων τὰ βελτίω καὶ τὰ χεῖρω, μηδὲ ἄλλου προσδεῖσθαι, ἀλλ' αὐτάρκης εἶναι πρὸς τὴν τούτων γνώσιν, ἱκανὸς δὲ καὶ λόγῳ εἰπεῖν τε καὶ δε-
ορίσασθαι τὰ τοιαῦτα, ἱκανὸς δὲ καὶ ἄλλους δοκιμά-
σαι τε καὶ ἀμαρτιάνοντας ἐξελέγξει καὶ προτρέψασθαι ἐπ' ἀρετὴν καὶ καλοκαγαθίαν, ἐδόκει τοιοῦτος εἶναι, οἷος ἂν εἴη ἄριστός τε ἀνὴρ καὶ εὐδαιμονέστατος · εἰ δέ τω μὴ ἀρέσκει ταῦτα, παραβάλλων τὸ ἄλλου ἥθος πρὸς ταῦτα, οὕτω κρίνεται.

NOTES.

[ABBREVIATIONS.—Mt., Matthiae's Greek Grammar, 3d Ed. of Bloomfield's translation. B., Buttmann's Larger Greek Grammar, Robinson's translation. S., Sophocles's Greek Grammar. A., Anthon's Greek Grammar.]

ΑΙΟΜΝΗΜΟΝΕΤΜΑΤΩΝ; in the modern editions rendered, though not strictly, by the Latin word *Memorabilia*, in English rather loosely by the word *Memoirs*. They contain few details of personal history. They are, for the most part, *recollections* of Socrates, somewhat like the *ana* of our own times, embracing such of his conversations with his disciples, together with such incidental notices of his manner of life, as might give a just view of his opinions and character, as also of his manner of teaching and of the kind of influence he exerted. They were collected by his friend and pupil for the purpose, as appears at the outset, of showing how unfounded were the charges which led to the condemnation and death of his revered master, and of clearing his character from the aspersions which had been cast upon it by the malice of enemies during the last twenty years of his life.

BOOK I.—CHAPTER I.

1. οἱ γραψάμενοι. Max. Tyr. Diss. 9. 2, as cited by Bornemann makes the following statement. Σωκράτην Μίλιτος μὲν ἐγράψατο, Ἄνυτος δὲ εἰσήγαγε, Λύκων δὲ ἐδίωκε, κατεδίκασαν δὲ Ἀθηναῖοι. Anytus and Lycon both possessed influence, the former from his wealth and rank, the latter from his powers

as a public speaker. It might be supposed that this trial would have been conducted before the court of the Areopagus which took especial cognizance of offences against religion and morals, but it was brought before the Heliaea, the most numerous of the Athenian courts; the number of *δικασταί*, or jurors, varying from fifty to six thousand. That at least five hundred were present at this trial may be inferred from a statement made by Diogenes Laertius, (comp. Diss. of M. de Bougainville, Mem. de l'Acad. des Insc. et Belles Lett. 18. 84.) It was doubtless well filled during a trial, which so deeply interested the feelings of the Athenians, who were, moreover, always ready for the duties of the *δικαστής*.—*ἄξιός — πόλις*, i. e. *deserved to be condemned to death by the city*. For the construction see Mt. § 388. B. § 133, Note 2. S. § 197. Comp. also 1. 2. 62. 64. *H—*γραφή*. The offence alleged was written and put into the hands of the magistrate, (in causes like this, of the king Archon,) whose duty it was to bring the cause on for trial. Notice the two points in the charge against Socrates, of which the precise form is here given. 1. Impiety. 2. Corruption of the youth. The first is considered in the present chapter.—More than twenty years before, the charge of grossest impiety was fastened upon Socrates by Aristophanes in the Clouds. Comp. *Νεφέλαι* 248. Bekker, Lond. 1829, where the following language is put into the mouth of Socrates;

*πολλοὺς θεοὺς ὅμει σὺ; πρῶτον γὰρ θεοί
ἡμῖν νόμισμα οὐκ ἔστι.*

Comp. also 364. et seq.

2. τὸ δαιμόνιον αὐτοῦ σημαίνει. Schleiermacher, as referred to by Schneider, asserts that *δαιμόνιον* is an adjective, and is not used substantively by Xenophon, Plato or any of the writers of that time, to mean the Deity or God. In this and similar passages Schneider would supply *σημαῖον*. Cicero de Div. 1. 54 thus understood it; *esse divinum quidquam*,

quod daemonion appellat, cui semper pareat. In the defence of Socrates ascribed to Xenophon, § 12, this word is interpreted by θεοῦ φωνή. So also by Plato, Apol. p. 31. d. Bip. where Socrates says, ἐμοὶ δὲ τοῦτό ἐστιν ἐκ παιδὸς ἀρξάμενον, φωνή τις γιγνομένη· ἣ ὅταν γένηται, αὐτὸ ἀποτρέπει με τοῦτον ὃ ἐν μύλλῳ πράττειν. The same idea is expressed subsequently (p. 40. b,) by τὸ τοῦ θεοῦ σημεῖον. The δαιμόνιον of Socrates gave color to the accusation of Melitus, for by an artful change of the expression, he charged him with introducing καινὰ δαιμόνια, which of course would be understood to mean *new divinities*. Sturz, however, renders this word by *Deus*, and refers to 1. 4. 2. 10. IV. 3. 14. 15. for the same usage, which accords with the common interpretations of this word. The truth seems to be, that the word was more ambiguous in its sense than ὁ θεός, though used to mean the divine principle or Being, and Socrates might have designed to preserve such ambiguity in adopting this term. But how much did Socrates intend by this assertion? Was his δαιμόνιον one of the inferior orders of spirits, supposed to exert some influence in the affairs of the world—a good demon or genius who always attended him? That such was not the case may be inferred from 1. 1. 3. 9. 1. 4. 18. and IV. 3. 12. Or was it a mere fancy, as conjectured by Meiners, which led him, when ideas or notions occurred to him, which he could not account for or trace to their origin, to ascribe them to a divine influence? Or was it, as Dr. Nares thinks, a species of divination which he used in common with others, calling the sign, whatever it was, by means of which he supposed intimations to be conveyed to him, a demon or divinity? Or was it merely the result of sound judgment, enlightened by close observation and long experience of men and things, whose clear decisions shed light on his path, and which he, in his fondness for the enigmatical, represented as the teachings of a superior power? The last of these opin-

ions seems more consonant with the strong sense and freedom from pretension and arrogance which characterized the son of Sophroniscus. Comp. Diss. of l'Abbé Fraguier, Mem. de l'Acad. 4. 360. Nevertheless, his strong assertion of such a monitor ever present with him, makes it difficult to pronounce with decision on the question. Schweighaeuser attributes to Socrates the belief, which accords well with his character for piety, that to those who devoutly seek guidance from above, it is vouchsafed in the hour of need, and hence he was accustomed to say that God was his counsellor and monitor. Comp. Bib. Rep. July, 1838, Theology of Socrates.

3. *φῆμαι, voices*. 1. Those from some unknown source, and for that reason ascribed to divine agency; e. g. that which is related by Livy 5. 32, to have announced to the Romans the approach of the Gauls, to which under the name of Aius Locutius, they erected a temple. 2. Those from mortals, as incidental expressions from which good or bad omens were derived.—*συμβόλαι, signs or portents*, as thunder and lightning on the right or left. Such were the bees lighting on the lips of the infant Plato. So when the statues of Nero were found overturned, it was thought to portend the death of that tyrant.—*τοὺς ἀναγινώσκοντας*. Omens were derived from the casual meeting of a man or animal. If a Roman met an Ethiopian, a dwarf or a deformed man, he returned home immediately, and went no more abroad that day. The meeting of a serpent, a wolf, a fox, a dog, etc. presaged ill luck. To meet a lion, ants, or bees, was a good omen. Comp. Diss. of M. Simon, Acad. des Ins. Tom. 1. *τὰ συμπερίεργα, what are to the purpose of those making use of omens*.

6. *τὰ μὴν γὰρ ἀναγκαῖα*. Things necessary, in a philosophical sense, the result or event of which may be ascertained from the common laws of nature or providence, as distinguished from those, the event of which is wholly uncertain. The following sections show this distinction clearly. Weiske

and Schneider render it, *things which must be done*. Bessarion, *quæ quidem ad hanc vitam agendam necessarias sunt*.

7. *τεχνονόμος*, to become skilful in the art of the architect, and so of the rest.—*πάντα—αἰσθητά*; all such arts are to be taken up by the mere wisdom or judgment of man; i. e. are to be acquired by the use of his own powers. *καὶ*, even, by the mere wisdom, etc. The gods are to be consulted, not in regard to matters of mere art and skill, but as to the expediency of undertaking such matters.

9. *μαθόντι*. This participle, as belonging to the subject of the infinitive *διὰ τὴν φύσιν* which is not expressed, would regularly be in the Accusative, but is attracted into the case of *ἀνθρώποις*. B. 144. 5. 142. 2. — *ἐπιμέτρηστας*, having numbered or measured or weighed; i. e. things which may be ascertained by the common methods known among men.

10. *ὡς τὸ παῖν*, *fore semper*. Sturz.

11. *κόσμος*, the system or arrangement of things, the universe. *ἔχει*, exists. The origin of things and the laws of their being are meant.—*τίσιν ἀνάγκαις*, by what laws, as we should say, or by what necessity or fate, as the ancients did; *vis et ordo naturalis quo res fiunt*, Ernesti.—*Quibus naturæ legibus*, Sturz. The ancient philosophers ascribed the constitution of things to fate or necessity, by which was meant certain laws of matter, or properties inherent in it, which produce its phenomena independently of divine agency. How much they, as well as some of more modern date, perplexed themselves and their followers by unprofitable inquiries of this kind, is well known. Socrates endeavored to recall lovers of true philosophy from such speculations to that true wisdom which concerns the conduct of men. Compare § 12.

As a prominent characteristic of Socrates, as a philosopher, is here first noticed and will often be brought to view, and as he distinguished himself particularly by his successful efforts to introduce a better system of philosophy, the following

statements, necessarily brief, are made to show the nature of the speculations which had employed the minds of the inquisitive, and the ideas on philosophical subjects which were current in his time.

How much interest had been excited in such inquiries may be inferred from the number of distinguished names in this department of knowledge. Not to mention those of inferior note, Thales, Anaximander, Anaximenes, Pythagoras, Xenophanes, Heraclitus, Leucippus and Anaxagoras preceded Socrates, the earliest of them by a little more than a century. Democritus of Abdera, Diogenes of Apollonia, Archelaus and Empedocles were his contemporaries. All these philosophers engaged in speculations concerning the origin of things and the solution of the phenomena of nature. They sought to discover some elementary principle or principles from which all things originated. THALES, e. g. the founder of the Ionic school, 600 B. C. conceived water or humidity to be the original element, and spirit the impulsive principle of the universe. The attractive power of the magnet he called the soul of the magnet. This afforded him an illustration of his idea of the Deity, who, in like manner, pervades all things. The primary essence of all things ANAXIMANDER, the friend and companion of Thales, asserted to be *infinite*, comprehending all things, and *divine*. It is difficult to attach clear ideas to this statement, but it may be regarded as an effort of the human mind to grasp at a notion of an eternal, infinite, unchangeable cause of being. He was the author of the celebrated axiom which long exerted a great influence in the Greek schools of philosophy, *ex nihilo nihil fit*. He attempted to give an account of the origin of the celestial bodies and of man. ANAXIMENES, the pupil of Anaximander, 557 B. C., attempting to develop more fully the idea of an infinite substance, suggested by his master, taught that the air is the primitive element. This, because it is diffused through nature and is perpetually

active, he held to be God. In other words, the air is a subtle ether animated with a divine principle, and thus becomes the origin of all beings. ANAXAGORAS, 500 B. C., first taught philosophy in Athens, which had fled from its home in the Greek colonies of Ionia. Socrates was among his pupils, and Pericles, Euripides and Phidias were his intimate friends. He distinguished himself particularly by the first distinct, explicit statement of the doctrine of a supreme Intelligence, the author of the universe. He adopted the principle, *ex nihilo nihil fit*, but ascribed the formation of the universe out of a chaotic mass to an intelligent, eternal, infinite mind, whence he received the appellation 'Ο Νοῦς. To exhibit the merit of Anaxagoras, in regard to this doctrine, as compared with preceding philosophers, De Gerando uses the following striking and beautiful illustration. The sun at its rising confounds itself with the horizon—with the objects which it enlightens; such was the notion of a First Cause in the infancy of human reason. This same sun, as it advances, disengages itself, becomes isolated, and soon reigns sole monarch of the highest heavens; such became the idea of a First Cause in the doctrine of Anaxagoras. (Histoire, etc. 1. 362.) Anaxagoras was much inclined to the study of physics, and attempted to explain on physical principles the formation of plants and animals and of the heavenly bodies, which drew upon him the charge of impiety, as he maintained opinions much in advance of his age. PYTHAGORAS, 584 B. C., one of the great masters of the human mind, founded a school at Crotona in Italy. His preëminent intellectual powers and high attainments in science, the peculiar discipline of his sect, which was ascetic in a high degree, aided by the mysticism he threw around his doctrines and his manner of life, invested his name with peculiar veneration both among the Greeks and the Romans. It is difficult to state with precision the doctrines really held by Pythagoras, and as he and his followers

illustrated them by numbers, or rather conveyed them by mathematical symbols, it is still more difficult to attach definite ideas to the language of the Pythagorean philosophy. Their speculations concerning the material universe were extremely fanciful, as an example of which the notion of the music of the spheres may be mentioned. (Clearly stated, Fiske's Manual, 235). The Eleatic school of philosophy founded by XENOPHANES, 536 B. C., so called from Elea in Italy, its original seat, was flourishing when Socrates lived, and is referred to in this work. PARMENIDES, MELISSUS and ZENO were its most distinguished supporters. This sect, discarding all experience and the study of nature, sought to discover by reasoning *a priori* the essence of things, and to solve the question how things could begin to exist, and how, having begun to exist, they could be subjected to revolution and change. Beginning with the principle *ex nihilo nihil fit*, they held all things to be immutable and eternal. God is one and immutable. All nature is one and incapable of change. In nature, there is no real production, decay or change. Vain and fruitless speculations, it would seem, and yet the doctrines of the Eleatic school have exerted an important influence in the world, and have attracted in modern times the serious attention of philosophers. This sect was the first to form a theory of human knowledge. Rejecting the evidence of the senses, they referred all knowledge to the mind itself. The changes and motions which we notice, in short all things which our senses present to us, exist only in appearance. It was a species of idealism, and in it we can perceive the first suggestion of views which have become familiar in our own times. In the hands of some of the followers of Xenophanes, as it has been in modern times, the tendency of these doctrines was to unlimited skepticism. HERACLITUS improved on the doctrine of the Eleatic school. Assuming fire to be the elemental principle, he maintained the universe to be the work neither of gods nor men, but a fire continu-

ally kept alive, but with alternations of decay and resuscitation according to certain laws. He appears to have had some notions of general, universal laws controlling the operations of nature. Fate, in his view, was nothing but the harmonious general law which reigns throughout the universe, or rather that intelligent power whence this law emanates. From the incomprehensible character of his discourses he received the name of *Σωτηρὸς*. It was he, of whom Socrates thus expressed his admiration: "What I comprehend in him appears excellent; it is then probable, that what I do not comprehend is equally excellent." LEUCIPPUS, 500 B. C., and DEMOCRITUS are important names in the history of philosophy, as being the founders of the Atomic or Corpuscular system among the Greeks, afterwards adopted and more fully developed by Epicurus. The former was the first avowed and systematic materialist known in the history of philosophy. According to this system the elementary principles of all things are atoms. The soul is nothing but a mass of rounded atoms, and all phenomena, whether natural or spiritual, are explained by the laws of matter and motion without the intervention of an intelligent cause. ARCHELAUS, 460 B. C., a preceptor of Socrates, inculcated a doctrine subversive of morals, in later times advanced by Hobbes, that our ideas of right and wrong are conventional and not founded in nature. It may be added, that the philosophers, generally, made great account of dreams and omens. Pythagoras and his followers regarded the demons, an intermediate race between gods and men, as exerting an important agency in dreams and divination.

Most of the philosophers who have been mentioned, devoted themselves more or less to the study of nature. Thales, Pythagoras, Anaxagoras and Democritus, as is well known, were particularly distinguished for their researches in mathematical and physical science. All made important contribu-

tions to the advancement of the human mind. But it is manifest, that they were occupied, for the most part, by fruitless speculations on the origin and causes of things. Placing a low value on facts and experiments, they attempted by meditation to unfold those mysteries of nature and providence, which will ever baffle the scrutiny of man. As regards the conduct of human life, they uttered many valuable precepts, but established no principles. By some of them, indeed, doctrines were promulgated which undermine the foundations of morals and social welfare.

The preceding statements show how much interest had been excited in Greece in philosophical inquiries. Besides the peculiar characteristics of the Athenians which prepared them to listen with eagerness to such speculations, the fact that, in consequence of political troubles, the followers of the Ionic, Eleatic and Pythagorean schools had all fled from their respective homes in other lands and taken refuge in Athens, at once made this city the school of philosophy for that age, and awakened a general interest in philosophical inquiries and a passion for displays of dialectic skill unknown in any other city of that or any period. But at this time, it should be remarked, Athens had begun to degenerate from the virtue of the age of Aristides. It had suffered a political revolution, which, with other causes, had effected a change in the political and social character of the people. The influence of such changes was likely to be felt in the schools of philosophy, in which various and often the most contradictory theories had been advanced, without anything being settled. In the midst of the greatest incertitude, the minds of men were easily taken with whatever had the show of philosophy. The circumstances of this period, then, were peculiarly favorable for the rise of a class of teachers, who, destitute of real love of philosophy, yet laying claim to the possession of it, set themselves up as instructors in eloquence

and all learning, and arrogated to themselves the imposing title of σοφισται, as if they only possessed the treasures of wisdom. Combining with considerable attainment great facility in discourse and acuteness in dialectics, they were well fitted to gain an ascendancy over the Grecian mind. They arose to great reputation and influence during the age of Socrates, and afterwards sunk into contempt through his instrumentality. As they are referred to in the passage which has led to the preceding sketch of philosophy, as well as elsewhere in this treatise, and the character and merits of Socrates, as a philosopher, cannot be appreciated without some clear notions of them, they demand particular notice in this connexion.

The *Sophists* do not constitute a separate school, so much as a distinct class in the history of Grecian philosophy. They began to attract notice when Socrates first turned his attention to philosophy, about 440 B. C., and soon became numerous and influential. They derived their appellation ἀπὸ τοῦ σοφισμοῦ, from their professing to teach wisdom, by which was meant knowledge in general. As it was deemed essential to be able to discuss subjects with facility, the word σοφία included the faculty of speaking, as well as general learning; and the teachers of wisdom were also teachers of eloquence. Hanc cogitandi pronuntiandique rationem vimque dicendi veteres Graeci sapientiam nominabant. (Cic. de Orat. 3. 15. comp. Isoc. Panegy. Mori Annot.) Degerando distinguishes them into two classes; the one essentially rhetoricians, the other more especially devoted to dialectics. Few of them, however, devoted themselves to philosophy properly so called, but were, as the same writer terms them, a sort of itinerant professors, who taught at once all the arts. *Protagoras* of Abdera, *Gorgias* of Leontium and *Prodicus* of Cos first appeared with distinction as Sophists, and by the charms of their eloquence, more specious, it would seem, than founded on the principles of a just taste, acquired great popularity to

themselves, and to the new profession they had assumed. Gorgias, in particular, made so successful a display of his powers at Athens and at the public games of Greece, that a golden statue was erected to his honor at Delphi.

With much true talent and considerable acquirement, the Sophists combined much of pretension and display. Protagoras, for example, proclaimed, that he could teach that kind of knowledge which was able to confound right and wrong, and make the worse appear the better cause. *Hippias* of Elis, (referred to *Cic. de Orat.* 3. 32,) at the Olympic games, boasted in the presence of assembled Greece, that there was nothing in any science or art which he did not know. How much the Greeks were captivated by such pretenders, may be inferred from the following passage of *Aristophanes* in the *Clouds*, taken from the scene in which the Chorus endeavors to persuade *Strepsiades* to become a Sophist by showing him what consequence it will give him in the world. The version of *Mr. Cumberland* is used, though too legal a turn is given to the passage.

"Then shall your doors be thronged
With clients waiting for your coming forth,
All eager to consult you, pressing all
To catch a word from you, with abstracts, briefs,
And cases ready drawn for your opinion."

ARISTOPH. BREWER, LOND. 1820, 464.

The Sophists were the first who assumed the office of professed teachers of wisdom with a compensation for their services. In this treatise, 1. 2. 7, *Socrates* censures this teaching for hire as a departure from the disinterestedness and dignity of pure philosophy. How it was regarded by *Aristotle* may be inferred from his definition of a Sophist: *ῥεττομένης ἀπὸ πατριότητος σοφίας, ἀλλ' οἷα οὖτος, one who gets his living, etc.* It was one of the causes of the degeneracy which attached to them as a class. Being resorted to by

youth of the wealthiest and most powerful families, who attended upon their instructions, more to prepare themselves to play a successful part in public affairs, than to acquire a sound and healthful discipline, instead of directing and controlling their pupils, they doubtless, as Socrates more than insinuates 1. 2. 6, were subservient to them. They often, indeed, amassed considerable wealth. Gorgias received one hundred minae from each of his pupils, about \$1,700. Protagoras was said to have gained more from his instructions as a Sophist, than Phidias and ten sculptors beside, by the emoluments of their art.

By their instructions in rhetoric, grammar and moral and political science, aided by their great popularity and unbounded influence, the Sophists rendered important service to learning, and yet more by their agency in quickening the mind of their age. Yet by the prostitution of their talents to conceited pretension and a vain display, and in consequence of the principles which many of them avowed, and their profligate lives, as a class, they soon became an object of scorn and alarm to the truly wise; with how much reason may be inferred from the following statements. To excite admiration, or for the sake of gain, they affirmed and maintained, with the utmost effrontery, the most extravagant notions and most infamous doctrines, and by verbal quibbling and dialectic subtleties, they contrived to perplex their hearers, while they acquired the reputation of acuteness and skill themselves. Professing to be wise they became fools, and hence the name of Sophist, once synonymous with that of wise man, has from their time been used to denote one who strives by ingenious argument to bewilder and lead astray. The boast of Protagoras, that he could confound the distinctions between right and wrong and make the worse appear the better cause, has been adverted to. In the sceptical tendency of his doctrines, a resemblance has been remarked between him and Hume,

which of itself may show, that he was elevated much above the crowd of Sophists whose names perished with themselves. He was banished from Athens for denying the existence of the gods, and his works were burnt in the market place. Gorgias asserted the following propositions, which he attempted to demonstrate by subtle reasoning: 1. That nothing exists. 2. If anything does exist it cannot be known. 3. Could it be known, it could not be explained by words. *Diagoras* openly denied the existence of the gods. *Critias*, the enemy of Socrates, alluded to Mem. 1. 2. 12, etc. was also numbered among the Atheists, and ascribed the origin of religion to political considerations. *Hippias* asserted, that laws owe their origin to weak and pusillanimous men, and that every man of an elevated mind ought to throw off the yoke when he can. It is manifest from all that we can gather concerning the Sophists, that their influence was to break up the foundations of human belief, social order and happiness.

How they were regarded by the best men may be collected from the writings of the time. Among the works of *Isocrates* is found a discourse *κατὰ τῶν σοφιστῶν*, which seems to be but a proœmium of a larger treatise, designed to expose their false pretensions and mercenary character. *Plato* also in his *Protagoras*, as well as elsewhere, with much humor and with admirable effect, exposes their empty pretension and their want of principle. *Xenophon* in others of his works, as well as in the treatise before us, conveys the same general impression of their character and influence. The bitter sarcasm implied in the language of *Aristotle*, above cited, shows his estimation of them, and he elsewhere exposes their fallacious and quibbling mode of argumentation. *Aristophanes* exerted his unrivalled powers against them and poured upon them an overwhelming torrent of raillery. Their vain and arrogant display, their entire want of principle and unblushing impiety he portrays with great energy and with most

caustic wit. His comedy of the Clouds did more than anything else to expose their worthlessness and make them odious.

One great object with Socrates, as we shall have frequent occasion to notice in the sequel, was to counteract the pernicious influence of the Sophists over the youth of Athens. He succeeded to a degree that may well surprise us, when we think of their great numbers and unbounded popularity. Through his agency and that of his followers, philosophy was rescued from the degradation into which it had fallen through their means. Although it ever retained much of the subtleties of the Sophists, yet separated from the studies of eloquence, it assumed a new aspect, and was cultivated by the first minds; so that Socrates, on this account, may be numbered among the most able and most successful masters of the human reason, and among the greatest benefactors of his race. Beyond any of his predecessors he seemed to have discerned the limits of the human understanding, (comp. I. 1. 13). At least, he endeavored to lead men to renounce futile speculation, or to search for truth within our reach, and which may be of practical use in the concerns of life.

(For more full accounts of the Sophists, among the secondary sources comp. Mitchell's *Aristophanes*, Prelim. Disc. *Encyc. Amer. Bibl. Repository*, No. 31. p. 50; and better than all, Degerando, *Hist. des Systemes de Phil.* cap. 8.—On the ancient philosophy in general, comp. Degerando, who combines clearness, force and elegance; Tennemann's *Manual*, translated by Rev. A. Johnson, Enfield's abridgement of Brucker's *Hist. of Phil.*, Stanley's *Lives of the Philosophers*, Cudworth's *Intellectual System*.)

13. Ἐθαίμαζα δ' εἰ. εἰ after θανατίζω, *that*, B. § 149.—τοῖς μακρομένοις. He exposes the futility of speculations in which nothing can be concluded. Those who *pride themselves most* on their discussions of such subjects do not agree among themselves, etc.

14. *Τῶν τε γάρ*,—for apodosis see *τῶν τε περί*.—*εἴλα τὰ τεύχεα*, blocks of wood they may chance to find; i. e. nothing so worthless which they do not worship.—*τοῖς μὲν δοκεῖν ἔν μόνον τὸ εἶναι*. The opinion of Xenophanes, and the Eleatic school. See above Note § 11, sketch of Hist. of Philosophy.—*τοῖς δ' ἄπειρα τὸ πλεῖθος*. The opinions of Anaximander are here probably referred to, who held, as stated above, that the primary essence is *ἄπειρον*.—*τοῖς δ' οὐδὲν ἄν ποτε κινήσῃται*. An opinion of the Eleatic school, which Zeno asserted with great confidence. His arguments against motion gave him much celebrity. They are stated by Stanley, (*Lives of the Philosophers*, p. 514), and are a good example of the quibbling and subtlety of the ancient logic. Brucker (*Hist. of Phil.*) suggests, that he understood the term motion metaphysically, and only meant, that there is no such thing in nature as passing from nonentity to entity or the reverse. Perhaps, he also remarks, the disputes among the ancients concerning motion, like many other metaphysical contests, were mere combats in the dark, for want of settling at the outset the meaning of terms. By the term motion they seem more commonly to have meant change of nature, than change of place. Such was the subtlety of Zeno's logic, that Isocrates attributes to him the power of demonstrating, that the same thing is at once possible and impossible.—*τοῖς δὲ οὔτ' ἄν γενέσθαι ποτὶ οὐδὲν, οὔτ' ἀπολείσθαι*. Also an Eleatic doctrine, though advanced by the Pythagoreans. Xenophanes and Parmenides taught, that there is in nature no real production, decay, or change. So also Melissus, whose opinions are thus stated by Tennemann. What really exists can neither be produced or perish. It exists without having either beginning or end; infinite and consequently one, invariable, not composed of parts and indivisible; which doctrine implies a denial of the existence of bodies and of the dimensions of space. But comp. Cudworth's *Intel. Syst.* 1. 28, where he discusses

the object and nature of the principle, on which the ancient philosophers based their doctrines; *De nihilo nihil in nihilum nil posse reverti*; whence, he remarks, was deduced another fundamental principle, that of the Eleatic school, as he interprets it, "that there are neither any new productions, nor destructions of any substances of real entities."

15. Comp. §§ 12 and 16. We have here statements of the views of Socrates in regard to the end of true philosophy; to aim first of all after what may be of practical utility to man. When this object has been gained and the subject been exhausted, men may, if they choose, speculate on subjects above them, but not till then. The well known eulogium of Cicero on the character of Socrates as a philosopher, deserves a place here. Socrates autem primus philosophorum devocavit e coelo et in urbibus collocavit et in domos etiam introduxit et coegit de vita et moribus rebusque bonis et malis quaerere. (Tusc. Quaest. V. 16.)—οὐδ' ἐκκλίνουσιν. οὐδέ, *not even*, its common rendering in the middle of a clause. B. § 149. p. 427. Also Hoogeveen ad verbum.

16. As it regards things of interest to mankind, Socrates sought to deduce the principles by which human conduct should be regulated.—σωφροσύνη opposed here to μανία, *sobriety, a healthful state of mind*.—καλούς καγαθεύς. As this phrase occurs often, it may be well, once for all, to define it. In common acceptance, as applied to men, varying of course according to the standard of the person using it, it denotes *men of high standing* in the community. As used by Socrates, it generally denotes *moral qualities*. Proprie dicitur sic, ut ἀγαθός ad animi virtutem et probitatem pertineat; καλός autem ad actiones externas, etiam ad generis nobilitatem, divitias et alia talia referatur. Sed saepe intelligi potest is, qui facit et sequitur honesta et bona, ita ut uno verbo verti possit bonus, honestus, probus, nobilis. Sturz. So καλὰ καγαθέ means *probity, worth*, according to the standard of those who use the expression.

18. *Bουλόμενος*, having been a member of the *Bουλή*; i. e. the Senate of five hundred.—*ἐπιψηφίσαι*, active, to put the vote. Comp. 4. 4. 2, where the middle *ψηφίσασθαι*, to vote, occurs. The conduct of Socrates on the occasion here referred to was truly noble. These naval commanders were impeached for not having recovered the dead bodies of those slain in the battle of Arginusæ, and for not having rescued those wrecked during the engagement. See the circumstances connected with this trial related in Mitford, Ch. 20. 2 and 3. *Hellenics*, 1. 7. 14.

19. *Καὶ γὰρ*. Supply the ellipsis to which *γὰρ* refers; 'And with reason was he thus scrupulous,' *for*, etc. Here are expressed clear views of a superintending Providence. But is it the providence of a Supreme Intelligence? Comp. 1. 4. 17, where this point is briefly noticed.

CHAPTER II.

3. In no case does Socrates appear as a professed teacher. He has no disciples. Those who listen to his discourse are his companions or friends, *ξυνόματοι*, *ἐπιστηδαιόους*, etc.

4. *Ἀλλὰ μὲν καὶ*, but besides also. Comp. § 5. *ἀλλ' οὐ μὲν θρυπτικός γε*, where *γε* gives this force: *but moreover this AT LEAST may be affirmed*, etc.—*Τὸ μὲν οἷον ὑπερσθίωντα*, he disapproved of the habit of eating excessively and then exercising violently; but approved of one's working off by suitable exercise what the appetite receives with pleasure.

5. *ἀλαζονικός*. How could Socrates have been exposed to the charge of being ostentatious or a pretender? The following passage from the *Clouds*, in which Pheidippides is made to describe the Sophists, at the head of whom Socrates is placed by the author, will throw light on this point:

Phaidip. "And how do you call them?"

Streps. Troth I know not that;
But they are men, who take a world of pains;
Wondrous good men and able.

Phaidip. Out upon 'em!
Poor rogues, I know them now; you mean those scabs,
Those squalid, barefoot, beggarly impostors,
The mighty cacodaemons of whose sect
Are Socrates and Chaerephon. Away!"

102—105. BEKKER, Lond. 1829. Comp. 1475.

οὐ μὲν—γε, as above, *he moreover AT LEAST did not*, etc.—*ἐπράττειτο χρήματα*.—*πράττεισθαι*, Mid. sense, Act. to do for another, Mid. to do for myself, or for my own advantage; here *to require* or *exact*, with two accusatives. Socrates received no compensation from those who attended upon his instructions, and thus maintained the simplicity and independence of philosophy in its purer days. The Sophists of the time often received large pay from their disciples (see above § 11, note). Aristophanes does not omit to give them the lash for this. Says Strepsiades to his son in his recommendation of the Sophists:

—————"these are they,
Who can show pleaders how to twist a cause,
So you'll but pay them for it, right or wrong."
99, 100.

6. ὁμιλλας, *discourse*.

9. ἀρχοντας ἀπὸ κινήμων. Comp. Potter 1. 18, for the manner of choosing magistrates here referred to. Also Fiske's Manual 437. Thucydides calls the senate *Βουλὴν ἀπὸ κινήμων*, and senators in the same way; so that there is no sarcasm in this form of expression.—It will be noticed, that the apologist of Socrates does not deny, that he spoke slightly of entrusting the choice of magistrates to chance; and we have here doubtless one of the political grounds on which the enemies of Socrates represented him as hostile to the constitution of his country, and urged his prosecution and death.

Nothing could more excite the rage of the Athenian populace than ridicule of the forms of the republic.

10. *οὐκ οὐν, οὐκ οὐν*. Buttmann prefers that the particles when this sense is required, should be separated, (comp. B. § 149. p. 428). The particle which combines the interrogative and illative force has usually, until recently, been accented *οὐκοῦν*. Such is the accentuation in the edition which is made the basis of the present, that of Schaefer. A different accentuation in this case is adopted by Hermann and others. The general usage, as it has heretofore prevailed, and which is decidedly preferred by Buttmann, has been followed in this edition. Comp. B. as above.

12. *Ἀγρίλας* was a Sophist and poet, and was the most influential of the Thirty Tyrants. He attended upon the instructions of Socrates, but afterwards became his enemy. Comp. § 31. Also Mitford, Chap. 21. Sect. 2, for a summary of his character and doings.

15. *φῆ*. Comp. § 45. Subj. without *ἄν* used in the sense of the Future. Mt. § 516.—*τί οὐν νῦν λέγεται δεῖνέ σοι*; Aristoph. *Νεφ.* 88.

16. *αὐταί, ultro, sponte sua.*

18. The argument is this: Socrates did all that is done by the teachers of any art or profession to form their pupils. He enforced by example and precept the rules of human conduct, and while they were under his influence they conformed to them, why then, etc.

19. *ὅρῳ γὰρ—δυναμῖνους—ἔσπετο γὰρ ὅρῳ, etc. οὕτω καὶ ὅρῳ, etc.*

20. *καὶ ὅτι σὺ φρονεῖς ὅμως*. "*ὅμως* is not unfrequently annexed, as here, to the restricting clause, though it belongs in rendering to the member opposed to it. Mt. § 566. 3. Also Elmsley's *Medea* 1216. note, where authorities are cited showing the usage. *διδάσκειν*, its Middle sense. Act. to teach another; Mid. to procure teaching for one's self, to learn.

Comp. 4. 4. 5, where we have still another sense, *to get one taught*.

21. ἢ ἡ ψυχὴ πάσχουσα—ἐπεθύμει, *by which the mind was excited to desire*, etc. ἐκκλήσεται, Pass. with Mid. sense; or the immediate sense, where in the Act. in the epic language we find the causative meaning. B. § 113.

23. ἀσκητά, *are acquired by exertion*, i. e. nothing but the constant practice of virtue will ensure the possession of it, and this is the point to which the discussion 19—23 tends.

24. δῆ, *now then*, the transitive use of the particle. It shows, that he is to apply his reasoning to the two individuals before us. For the fact here referred to concerning Critias, see Hellenics 2. 3. 36.

29. προσαιτῶν, *to importune*, i. e. τὸν ἐρώμενον; *making supplications like mendicants and begging him to give, and that too, of that which is not good*.—μηδενὸς ἀγαθοῦ, Gen. used where part of a thing is intended, Mt. § 356. B. § 132. 4. 2. d.

31. ἀπεμνημόνευσεν αὐτῷ, *he remembered it against him*. Allusion has been made to the effect of The Clouds of Aristophanes in bringing Socrates and the Sophists into disrepute with the people. That a law prohibiting the professors of wisdom from teaching the art of reasoning or of discussion could have been passed, will not be surprising when we consider, that a common notion probably prevailed, derived from the representations of their enemies, that their object was to teach a sort of quibbling logic, which would perplex and confound; or, as they expressed it, τὸν ἥττω λόγον κρείττω ποιῶν. See above § 5, the second citation from the Clouds. Critias, moreover, knew well by his own experience the skill of Socrates in dialectics, and also his reputation as a disputant, and that such a law would peculiarly affect him.—οὔτε, repeated to strengthen the negation. Comp. οἷδὲ γὰρ οὐδὲ τοῦτο ἐπύρνατο. Cyrop. 7. 2. 20. also Apol. § 24. Note, Born. Anab. 1.

8. 20, Born. Note.—τοῦτο, i. e. legem illam Socratis causa scriptam fuisse. Schneid. No one ever heard from Socrates, that this law had reference to him; but the result, sc. τὸ πρᾶγμα, showed plainly, that it was intended to bear upon Socrates. Comp. 33.

32. ἀπείκτυτον. Notice the peculiar use of the Imperfect.

34. εἰν τοῖς ὁρθῶς λεγόμενοις εἶναι. εἰν τινι εἶναι, *adjuvare aliquem, alicui favere*; commonly used with reference to persons, is here applied to things which the Sophists were wont to discuss. *Whether thinking that the art of reasoning assists those things which are rightly argued, i. e. which are true, or those which are not, etc.* Bornemann.

35. βουλεύειν. This passage shows at what age a person might become a member of the senate of five hundred.

36. Μηδέ, *not even*. B. § 149. p. 427.

37. σκευίων, etc. The frequent illustrations of Socrates from common life and familiar objects were much ridiculed. Comp. Aristoph. *Νεφ.* 235.—καὶ γὰρ οἶμαι—σοῦ, *cos magna molestia et taedio affectos esse, quod ipsos semper et ubique in ore habes*. Weiske.—καὶ τῶν ἀποκρίνων τούτοις, i. e. those topics which are illustrated by allusions to these trades.

42. ἔγραψα. γράφειν νόμον, *jubere legem, to pass a law*. The phrase originated from the custom of writing laws on tablets, which were exposed for the people to read before they were called upon to vote on them.

44. ἀναιδέμεαι, *I retract*. For the use of the Article τὸ, comp. B. § 125. 8. 2.

45. φῶμεν. Comp. § 15.

46. τηλικούτοι, *of your age*. ἀσπιζόμεθα, *argued with skill or subtlety, in a good sense*. Sturz.—ὅτε δυνατότατος ἐαυτοῦ ταῦτα ᾔσθα, *when you were most skilled, (surpassed yourself,) in such matters*. A pronoun of the third person used for the second. B. § 127. note 5. S. § 145. note 1. The Superlative is frequently accompanied, not by the Genitive Plural of a

class of objects, but by the Genitive of the reflexive pronoun, by which is expressed the highest degree which a person or a thing attains. Mt. § 460.

48. οἰκέταις, *members of the household in general. οἰκτοίς, relatives.* Schweig. Lex. Herod.

49. Ἀλλὰ Σ. γ'. γε, *at least*, i. e. admitting what has been said in his behalf, *at least*, this is true, etc.—τοὺς πατέρας προσηλαλίζειν. A similar charge was advanced against Socrates and his followers by Aristophanes in the Clouds, 1304 et seq., where Pheidippides beats his father, and then justifies his conduct on principle. The whole scene is full of the bitterest sarcasm on the schools of philosophy.—*παρανομίας ἐλόγισται.* When a parent through infirmity became unfit to manage his estate, his son was allowed to impeach him. In the Clouds the son of Strepsiades thus speaks :

οἱμοὶ τὴ δράσῃ, παραφρονοῦντος τοῦ πατρός ;
πότῃρα παρανομίας αὐτὸν εἰσαγαγὼν ἔλω, etc.
834, etc.

The story of Sophocles, whose children impeached him for incapacity, is well known. Cic. de Senect. 7.

52. μηδαμοῦ—εἶναι, *nullo loco esse*, Index.—πρὸς ταυτέον, *prae se*, *in comparison with*.

53. γε δὴ. δὴ strengthens the limitation expressed by γε. *In addition to these statements, certainly at least affirming this.*

54. παρέχει, sc. ἀφαιρεῖν.

56. Ἔργον—ὄνειδος. This verse is from the Ἔργων καὶ Ἡμερ. of Hesiod, l. 309. (Poet. Minores Gr. Cant. 1700) In the original it refers to the labors of husbandry, and it is immaterial whether οὐδέν be connected with ἔργον or ὄνειδος. The accuser of Socrates perverted his application of it.

58. Iliad 2. 188—198. The student will notice the Ionic forms of the 1 Aor. ἐρητίσασκε, ἐλάσασκε, ὁμοκλήσασκε.

60. ἐπράξατο. Comp. § 5. Also in regard to Aristippus,

who is referred to in this passage. ἀνήκει τῶν ἑαυτοῦ. For construction of the Gen. comp. § 29.

61. πρὸς, *in view of*. The γυμνοπαιδία was a Spartan solemnity in which boys and even men danced naked.—τὰ ἑαυτοῦ δαπανῶν, *bearing his own expenses*, i. e. without any compensation.

62. λωποδυνῶν, *stealing clothing from the baths*. If the amount exceeded ten drachmae, the penalty was death. Potter 1. 25.

63. Ἀλλὰ μὴν—γε. Strong affirmation. *But surely at least we may affirm this*.—ἀλλ' οὐδ' αἶτιαν. οἶδῃ, *not even*. Comp. 1. 1. 15.

CHAPTER III.

1. περὶ προγόνων θραπείας. For honors shown to the dead, see Potter 4. 8. Fiske's Man. p. 479.

2. ἀπλῶς, i. e. without specifying any particular good. A sentiment worthy of a Christian. He would ask simply for what is good, and submit the decision to the divine will.

3. Καὶ δύνανται. Hesiod *Egy.* 1. 334. πρὸς τὴν ἄλλην δέουσαν, *in regard to the other relations of life*. These views of Socrates respecting the nature of acceptable worship, and especially those that follow concerning the paramount claims of the Deity to our service, are worthy of note. He would not, on any account, disregard an intimation of the divine will.

5. Διατηρῇ δέ. Δέ answers to μὲν § 1. τὰ μὲν τοιούτων. In pursuance of his design announced in the first paragraph of this chapter, the writer first gives some details respecting the views of his master in regard to the service due to the gods. He now proceeds to make some statements concerning his habits of life.—εἰ μὴ τι δαιμόνιον εἴη. Elsewhere the same idea is thus expressed: ἢν μὴ τι δαιμόνιον κωλύῃ.—ἐπὶ τοῦτον, i. e. σίτον. The same idea 1. 6. 5. Idque Socratem, qui vo-

luptatem nullo loco numerat, audio dicentem; Cibi condimentum esse famem, potionis sitim. Cic. de Fin. 2. 28.

6. ὥστε φυλάσσεται. Sometimes instead of the simple inf. after the adjective, ὥστε is interposed. Mt. § 532. Obs. 1.

7. For the Fable of Circe, see Od. 10. 281. αὐτόν. Comp. 1. 2. 16.

CHAPTER IV.

1. The preceding chapter contains statements designed to show the influence of his teaching and example upon those who resorted to him, in regard to religion and purity of life. It had however been said by some, that his instructions were of no avail to make men better. The author now proceeds to relate some of his discourses, in which he did manifestly produce an impression favorable to religion and virtue. *πολαστήριον ἔνευεν, causa coercendi*. Sturz. *δοκιμαζόντων*, Attic imper. *δοκιμαζέτωσαν*.

2. Ἀριστοδῆμον τὸν Μικρόν. A devoted disciple of Socrates, of great austerity, though of loose opinions in regard to the existence and providence of God.—*ἔστιν οὕστινας*. B. § 150. *τεθαύμακας*. The perf. with the sense of the pres.; as the perfect intimates the *continuance* of the action or feeling.

3. διθυράμβη. The διθύραμβος was an ode or hymn in praise of Bacchus, so called from one of his names.

4. τῶν δὲ ἀνεπαύτως ἔχόντων, and of those things which afford no indication, etc.

5. We have in the sequel a striking contrast exhibited by Socrates to the other philosophers of his own and preceding times. While they sought to discover the elementary principles and to explain the formation of the animal system, he endeavored to detect the adaptedness of its several parts to their several uses, and thus to unfold marks of design and proofs of an intelligent cause. The argument, though fa-

miliar to us, is worthy of notice, because Socrates was the first to pursue this mode of investigation and reasoning to any extent, and to apply it for the religious benefit of others. The argument is pursued into more particulars in Cicero de Nat. Deor. 2. 54 et seq.

6. τὸ—ἐχυρῶσαι, *the fortifying it (the sight) with eyelids in the manner of doors, etc.* For the construction of the infinitives, comp. B. § 140. 5.—ἡθμὸν—ἐμψῶσαι, *the causing eyelashes to grow as a sieve or strainer.*—ἀνορυμῶσαι (from γῆ-σιν, the eaves of a house), *the guarding the parts above the eyes with eyebrows as with a coving, or with eaves.* Such words show the power of the language.

8. At enim quaerit apud Xenophontem Socrates, unde animum arripuerimus, si nullus fuerit in mundo. De Nat. Deor. 2. 11.—δὲ ἀφροσύνην, *casu, temere.* Sturz.

9. Μὰ Δία οὐ γὰρ ὁρῶ. There is difficulty in this passage. Does Μὰ Δία imply affirmation or denial? B. § 149, states that μὰ alone, i. e. without οὐ or καί, serves merely as a negative; so also the Index Graecitatis, and the common grammars. Sturz (Lex. Xen.), on the contrary, asserts, that μὰ affirms or denies, only as it is connected with the particles καί and οὐ. The negative particle is, however, sometimes omitted; but in such cases it may be readily supplied from the connection. But sometimes the affirmative particle is omitted. The text he regards as one instance of such usage. Other instances are 3. 4. 3. Cyrop. 8. 3. 45. He cites other passages in which it has an affirmative power, but in these cases it seems better to regard it as a mere form of oath, the affirmation being entirely independent of it. Hoogeveen also maintains its affirmative power in a few cases, but in those which he cites, it seems more simple to view it as a mere form of adjuration. Ernesti, Annot. on 3. 13. 3, thus remarks: Neque enim, ut vulgo existimant, μὰ τὸν Δία per se potest vim negandi aut affirmandi habere, sed eam, aut adjectis diserte, aut intellectis particulis οὐ et καί, accipit.

The most correct statement, therefore, in respect to this phrase without its adjuncts seems to be, that it is most frequently thus used, where negation is designed, but is also sometimes used, where affirmation is intended, which can be determined only by the connection. As to the particular case before us, the version of Leunclavius (Simpson. Oxon. 1759,) gives the affirmative force to the *μή*; so also that of Bessarion. Bornemann ad loc. thinks that here, as also 3. 4. 3 and Cyrop. 8. 3. 45, the connection requires an affirmative power with some doubt or hesitation implied. The *γάρ* assigns a reason for what is said before. If *μή* *ἄρα* be rendered negatively, the ellipsis to be supplied is a harsh one. The reply of Socrates, moreover, proceeds on the supposition that Aristodemus denied the existence of a supreme intelligence, and of course implies an affirmation at this point. But how are we to reconcile with this, the decisive tone with which Aristodemus repels the intimation that he maintained such a doctrine? Comp. § 10. May it not be, that he there changes his ground? He gives up his denial of the existence of a God, but cannot receive the doctrine of a special providence. The gods are too exalted to trouble themselves with human interests or concerns, and Socrates then adduces proofs of a special design on the part of the gods to make provision for the comfort and convenience of man.

Heindorf proposes another reading: *Μὴ ἂν ἄλλ' οὐ γάρ*, in which case *μή*, according to the common usage, (comp. Hoogeveen 6,) may imply a negative. *No I do not think so, but I have difficulties, for, etc.* This is the common way of supplying the ellipsis after *ἀλλά* followed by *γάρ*.

10. ὅσω μεγαλοπρεπέστερον—supply *ὄν*. *The more elevated that Being who deigns to watch over you, etc.* Sturz regards *μεγαλοπρεπέστερον* as used adverbially.

12. Καὶ μὴν καὶ—γε, and still further at least.—ἄλλοτε ἀλλήλῃ ψεύουσιν—φωρῇν. Articulation is here described with great precision.

13. *ταῦτον*, *furthermore*; it merely continues the discourse, or serves as a transition. Sturz.—*τῷ θεῷ*. In relation to the notion in this passage of one supreme Intelligence, comp. § 17.—*τῇ ψυχῇ κρατίστην*. The existence of a spiritual nature distinct from the body is here evidently recognized, though differing only in excellence from that of brutes; for that they had souls as well as men was not called in question. Socrates regarded the soul as partaking in some sense of the divine nature, comp. 4. 3. 14. The separate existence of the soul is also clearly asserted, *Cyrop.* 8. 7. 17 et seq.

14. *οὐδ' ὅσα χεῖρας ἔχει—πλείον οὐδὲν ἔχει*. Anaxagoras, the preceptor of Socrates, had asserted, that man by the use of *hands* was made superior to the other animals.—*ὅταν τί ποιήσωσι*. *τί* interrogative. *Quando demum et quibus deorum factis credes, eos non omnem tui curam abjecisse?* Schneid. lit. *You will think that the gods have a care for you when they shall have done what?* Comp. 2. 2. 1 and 3. Mt. 488. 5.

15. *κατατίθεται*. A change of construction, the order of the sentence requiring *κατατίθεσθαι*.

16. He argues the duty of honoring the gods, from the general consent of mankind. In proportion as men have advanced in years and wisdom, and especially in proportion as men in society,—in states and nations, have become more ancient and enlightened, they pay more reverence to divine things. How can this be accounted for except by admitting the just claims of the deity? It must be a divine ordinance engraven on the mind of man, which none can disregard.

17. *ἐνόν*. *So long as it dwells within you*. This argument to show that the doctrine of an overruling providence is not incredible, is striking and beautiful, and more worthy of notice on account of the time when it was uttered. Socrates appears to have had clear views of a Supreme Ruler of all things; an idea which had been advanced before, though not so fully developed, by Anaxagoras. The eye of God beholds

all things ; his intelligence pervades the universe ; his watchful care embraces all beings and events. If this passage be compared with 4. 3. 13, we shall perceive good reason to believe, that Socrates had clear views of *one* Supreme Intelligence. Still there is some doubt thrown over the subject by expressions which imply the existence of a number of deities. Comp. 1. 1. 19. Cicero alludes to this want of precision in the language of Socrates : *Facit enim (Xenophon) in iis quae Socrate dicta retulit, Socratem disputantem—modo unum, tum autem plures Deos.* De Nat. Deor. 1. 12. But a similar want of precision is observed in the writings of Plato, who doubtless had a clear conception of a Supreme Intelligence. What the notions of Socrates were in regard to inferior deities cannot be determined ; but that he had well established notions of a Supreme Being may be safely inferred from this and other passages of this treatise.

The theology of Socrates is briefly and clearly discussed by Schweighaeuser, Bib. Repos. No. 31. The student will find the whole subject of the belief of the ancient philosophers in the existence of God discussed with great learning and ability in Cudworth's Intellectual System, Book I. Chap. 1, where the author shows, that they generally had an idea of an incorporeal, eternal, intelligent Being. He also adduces a vast array of facts from the whole compass of ancient learning to show, that the apparent multiplicity of gods was, in general, a way of representing or embodying the different attributes of the one Supreme Deity, or that the gods, as they were called, were created and subordinate to the supreme God and were his ministers. 1. 713. The conclusion to which he arrives, may be found Vol. I. 697—701, Gould and Newman, 1837. The opinions of Socrates are examined, 1. 530, also Enfield's Brucher 1. 175. The subject is also briefly and clearly stated in Appleton's works ; where the author argues with great force, that there was in the generality of minds a belief in a multitude of gods.

CHAPTER V.

3. μηδέ. Comp. 1. 2. 36.—αὐτόν γε. *How is it not worth while for one to take care lest he himself, at least, become such.*—κακοῦργος μὲν τῶν ἄλλων. B. § 132. 6. 1. S. § 188. Gen. 12.

5. εἰκτόν, *desirable*, or *what may be prayed for*, not εἰκτίον, as it reads in some former editions, *what ought to be prayed for.*—ἐκκεῖν depends on δοκῆ. The contrast is between the *free man* and him who is the *slave* of pleasure. The former may well pray, that he may never have an intemperate servant, the latter, that he, having become a slave, may obtain a good master. Born.

CHAPTER VI.

2. ἀνυπόδητός τε καὶ ἄχιτον. Sandals and the tunic with a mantle or robe worn over it, were the common dress of the Athenians, and, of course, to appear as here represented was a singularity. The pallid hue and mean appearance of Socrates and his followers receive the sarcasm of Aristophanes. Comp. above, 2. 5. also N^{sq}. 93. et seq. where the hovel, in which Socrates gave his instructions, and his school are described. The philosophers, and particularly the Stoics and Cynics, practised great austerity in their manner of life; some, as was doubtless the case with Socrates, in order to reprove the luxury and effeminacy of the times, others, from a foolish affectation of superior virtue and self-command. Individuals also of rank and office did the same. We are informed by Plutarch, that Cato of Utica, when Praetor, often ascended the tribunal ἀνυπόδητός τε καὶ ἄχιτων. Similar statements are made

of Phocion, of Lycurgus the orator, and Agesilaus. But these sects of philosophers, and the individuals named, were of a subsequent period. It is probable, that instances of such austerity had been comparatively rare before Socrates set the example. Chaerephon, the particular friend of Socrates, was so pale from close study and meditation, that in the Comedy of the Birds he received the nickname of *The Bat*.

5. Πότερον. Supply τοῦτο χαλεπὸν τοῦ ἑμοῦ βίον ᾗτθ' ἔσθαι.—ἐφ' ᾧ, *for which*.—ὡς χαλεπώτερα, supply ὄντα. The writer had in mind ἡ φανλίζεις τὰ ἐμὰ διαιτήματα ὡς χαλ. Born.

7. τῷ σώματι. Supply ἐν.

8. μηδὲν εὖ πράττειν, *nullam rem recte, ita ut oportet, agere*. That man is happy who anticipates good results from his labors; and the more happy, the higher are his aims. Wieland, as cited by Weiske.

9. φίλους ἀμείνους κτᾶσθαι. Voluit dicere, *amicos quos acquisiveris, reddere meliores*. Schn.

11. Antiphon assails Socrates for refusing to receive fees for his instructions. Comp. 1. 2. 7.—μὴ ὅτι. Preceded by μή, ὅτι must have ἐπολάβῃ τις or the like supplied. B. § 150.—οὐδέ Comp. 1. 1. 15.

12. καί. *If you thought your intercourse with your pupils also*, i. e. as well as τὸ ἑμῶν ἢ τῆς οἰκίας.

13. τὴν ὥραν—εἶναι. The following is the version of Weiske: *et honestum et turpe esse aliis impertiri pulchritudinem et sapientiam suam*. Another interpretation is that of Ernesti, Besarion, Leunclavius and others: *it is thought possible to abuse alike beauty and wisdom*; καλόν and αἰσχρόν being used adverbially; and according to Sturz, Lex. Xen. referring to this passage, εἶναι=*licere*; διατίθασθαι=*ut*. But the rendering of Weiske, which is approved by Bornemann, seems preferable, as the idea of *exposing for sale* is the point of the whole passage, and it requires nothing unusual in the construction or the use of language.—σοφιστὰς *malò sensu*, those who taught

wisdom for hire, or *put it up for sale*. The Sophists, we have seen, as a class, were governed by the most mercenary motives in their instructions. The bitterness of the sarcasm in the text is heightened by a reading, regarded by some as a gloss, which in many editions follows σοφιστής;—ὥσπερ πόρνευς.

CHAPTER VII.

2 τὰ ἔα τῆς τέχνης, in iis quae non ad ipsam artem pertinent, Index Graec.—οικείη, *array, clothing*. Those who performed in the chorusses wore the most splendid and costly dresses.—ἔργον—ληπτέον. ἔργον λαμβάνειν=ἐργολαβεῖν. He ought not by a performance to give others an opportunity of judging of his skill. Sturz.

BOOK II.—CHAPTER I.

1. Aristippus of Cyrene and founder of the Cyrenaica, before referred to, comp. 1. 2. 60, was one of the earliest followers of Socrates. He made the chief good to consist in happiness. The maxim of this class of philosophers is thus given by Horace; Ep. 1. 1. 19.

Et mihi res, non me rebus subungere conor.

—Βούλει σκοπῶμεν. Comp. § 10. III. 5. 1.

2. αἰτέων, i. e. the two youth.—παρα τὴν ἐκείνου ἀρχήν, *illo imperante*. Wolf.—ἐθίζομεν, with two accusatives.

4. ἐξιστάμενοι τοῦ τὰ δεινὰ ἀναλογίζεσθαι, *being enticed so as to lose thought of danger*; lit. being allured from thinking of it.

8. μὴ ἀρχεῖν τοῦτο. ἀρχεῖν is thus used without a dative, 2. 2. 6. and with, 1. 4. 13.

9. πράγματα αὐτούς τε ἔχειν καὶ ἄλλοις παρέχειν. The reading proposed by Langius and adopted by Bornemann is fol-

lowed : *those who wish to have employment themselves, and to entrust business to others* ; i. e. men who are fond of active lives ; *παρίχαιν πράγματα, de vita actiuosa et negotiosa.* Index Graecitatis.

11. αὐ refers back to § 8.

12. μηδέ, comp. 1. 2. 36. — *κλαίοντας καθίσταντες* = κλ. ποιήσαντες.

13. ξένος, i. e. a subject of no government, or as we say, a citizen of the world.

14. τοῦτο δεινόν πάλαισμα = τοῦτο μέντοι ἤδη, ὃ λέγεις, ἐστὶ δεινὸν πάλ., *a cunning artifice*, like some trip employed by a wrestler to overcome his antagonist. — *Ξένους*, etc. noted robbers who were slain by Theseus.

17. Ἀλλὰ γάρ. Supply the ellipsis to which γάρ refers : 'But still I am not convinced,' for, etc. — *εἶγε πεινήσουσι* = *μυλλοῦσι πεινᾶν*, Mt. § 498, the sense of the French *devoir*. — *ἐκόντα ἢ ἄκοντα*, used adverbially. — *ἄλλο γὰρ ἢ ἀφροσύνη* — *ὑπομνῶν*. Critics are perplexed by this passage. Schaefer and Schneider point as in the text. *Is anything but folly imputable to him who voluntarily endures what is troublesome ?*

18. τῶν τοιούτων, supply *περὶ*. — *ἧ*, in what way, i. e. just as.

20. Hesiod *Ἔργ. καὶ Ἡμ.* 1. 285.

21. Prodicus of Cos, a celebrated Sophist upon whom Socrates had attended. — *ὡσαύτως*, in like manner, i. e. as above. The object of the following allegory is to inculcate the truth, before urged, that nothing valuable is acquired without effort. It is scarcely necessary to say, that, whether we regard the composition or the moral, this is one of the most beautiful passages which have come down to us.

22. φύσει πεκοσμημένην — καθαρότητα. *Adorned with her natural purity*, opposed to painting employed by the other female. — *σχῆμα*, the general mien, bearing ; below, the figure, bodily appearance. — *τεθραμμένην*, etc. *pampered into a plump and enervated habit of body.* Dalzel. — *τοῦ ὄντος*, *than the reali-*

19.—ὄμματα—ἀναπεταμένα, (ἀναπεταννύμι,) in contrast with ὄμματα αἰδοῖ above; ‘oculi toti aperti oppositi modestorum oculis dejectis semiapertis.’ Index. Graecitatis.

23. τὸν αὐτὸν τρόπον, i. e. without hastening her pace.

30. χιώνα, to cool their wine. They procured it at great expense from a distance, or kept it in pits for the use of the table.—Schaefer and Schneider enclose the words τὰς κλίνας καὶ τὰ, as of doubtful authority. Dindorf expunges them entirely. I have concluded to follow Bornemann, as I cannot perceive sufficient authority for so large an inroad on the commonly received text.—ὑπόβαθρα. Different versions are given of this word. Hindenburg thus explains it: “tapetes quibus delicatuli cubarent.” So also Weiske. Ernesti thus: “Lectorum fulcra, non quibus nituntur lecti, sed per quae ascenditur tectus.” Neither of these interpretations seems natural or probable. The best is that of Schneider, which he fortifies by passages from Antyllus, a physician: “fulcra diagonalia pedibus lecti subjecti, ita ut ‘συσμός,’ concussio lecti, locum haberet;” or as he further remarks, *supports* by which the couch was suspended somewhat like a hanging cradle.

32. Σύνεμι μὲν θεοῖς, sc. By the use of μὲν and δέ, the thought is expressed with greater emphasis. B. § 149.—οἷς προσήμι. This phrase is susceptible of two interpretations. 1. *to whom it pertains*, or *by whom it is fitting* I should be honored; i. e. by those whose honor is worth having; 2. *to whom it belongs*, thus to honor me; *whose business it is*, i. e. my friends. The former is preferable.

33. ἀπράγμων, nullo labore quaesitus. Index Graec.

CHAPTER II.

1. τοῖς τὲ ποιούντας. Comp. 1. 4. 14, also, below § 3. τίνας οὖν—ὑπὸ τίνων.

5. *γινώσκον τὸ βρέφος*. Schneider regards this as an acc. to be referred back to *τρέφει*. Why not a Nom. absolute?

8. *ἐπὶ τῷ βίῳ παντί*. *ἐπὶ* here signifies condition. Mt. § 585. *for his whole life*.

9. *τὰ ἔαχαρα λέγουσιν τινά, omnibus conviciis proscindere*. Index.—*τὸν ἐλέγχοντα*. Comp. *τὰ ἔαχαρα λέγουσιν*.—*τῶν λεγόντων*. Comp. B. § 132. 2. a. S. § 177. Note 1.

10. *κάμνοντος*. sc. *σοῦ*. Gen. Abs.

11. *Ναὶ μὰ Δι'*. This reply is to be referred to the first part of the question.

13. *ἀποδοκιμάζουσα οὐκ ἐξ ἄρχης*. Solon's law was; *Ἐάν τις μὴ τρέφῃ τοὺς γονεὺς, αἵτιμος ἔστω*. One of the first questions proposed to the candidate for the Archonship was, whether he had honored his parents. No crime was deemed more infamous, or as more surely incurring the displeasure and judgment of the gods, than neglect of one's parents. For statements on this subject see Potter 4. 15.—*ὡς οὔτε ἄν τε ἰσθὲν εἰσιβῶς θυόμενα*. Nom. abs. with *ὡς*.

CHAPTER III.

1. "Chaerephon erat valde σφοδρὸς ἐφ' ὅτι ὀρμήσις (Plat. Apol.) et περίθριμος, καὶ σφόδρα ἐχθρεύσας τῷ ἀδελφῷ (Schol. Aristoph. Nub. 144.) et praeterea φιλότιμος, ut h. l. § 16. traditur. Cum eo igitur caute agendum erat, et frater permovendus ut ipsum adiret et ad reconciliandam gratiam se praeberet auctorem." Weiske ad locum.

δήπου implies some uncertainty. It softens the question, which conveys a severe censure. Are you not, or am I mistaken?

2. *ἀγροῦσι*. The construction of the sentence requires the singular, but in connection with *ὅστις* or *εἴ τις*, the plural is not unfrequently found.

9. *ἀμελήσας*—*τοῦ ὀργίζεσθαι, omissa iracundia, Leunclavius*.

10. ποιῶν, difficile, ad quod perficiendum magna multiplicique arte est opus. Index Graec.—ἐπὶ αὐτόν, *ejus causa*.—οἷς—σι. *Sed existimo cum illis artibus, quas tu non ignoras, allecctum abs te plurimi te facturum.* Leuncl.

11. οὐκ ἂν φθάνοις. Idiomatic. B. § 149. p. 441.

13. εἰς τὴν ἐκείνου, supply *χώραν, γῆν* or *πόλιν*.—αὐτὸν ἐκείνῳ ποιῶν. Supply *ἐμὲ*.

15. οὐδαμῶς πρὸς σοῦ. *πρὸς, in accordance with.* Comp. Anab. 1. 2. 11. bottom of p. 5. Cleveland's ed.

16. κοίτη μαλακῇ τιμῆσαι. The reference is to the highest or best seat at the table.—ἐλευθέριος, *generous, a lucro alienus.* Index.

18. τὸ χεῖρ. For a masculine article or adjective with a feminine dual, comp. B. § 123. 2.

19. πράττειν ἅμα, *cooperate*.—Born. prefers the common reading, *πράττειν ἅμα καὶ τὰ ἐπὶ ὠφελείᾳ ἀλλήλων*, and renders it, *praeter éa, quae remotis in terris sua causa peragunt, etiam, quae alterutri conducunt, administrant.*

CHAPTER IV.

1. The general sentiment of the first sections of this chapter is found Cic. de Amicitia, 15.

4. πάλιν τούτους ἀνατίθεσθαι, lit. *transfer them to another place*; i. e. having made a mistake in their enumeration of their friends, they correct it. "Metaphora desumpta est a ludo duodecim scriptorum (a game like draughts played with calculi or counters) ubi cum quis calculum intelligit male positum est, dum per leges ludi licet calculum ponit alio loco." Sturz. For a similar use of the word, comp. 1. 2. 44.

6. ἑαυτὸν τάττει πρὸς πᾶν. *τάττειν ἑαυτὸν πρὸς, aliquid in se suscipere.* Sturz. Comp. 1 Cor. 16: 15 for the same use of the word: *have addicted themselves to the ministry of the saints.*

7. ἐξήκουσιν. Schneider, taking this verb in its neuter sense, directs us to supply the participles ἐξεργασάμενος, etc. implied in the sentence. Sturz, however, regards it as transitive, and defines the word, suppeditare ne quid desit; so also Index Graecitatis.

CHAPTER V.

2. δύο μναῖν. The mina=about seventeen dollars. For the value of slaves in Athens, Comp. Boeckh's Pub. Econ. of Athens, B. 1. § 13. Lond. 1828.—πριάσθαι, Aorist. Comp. B. Irreg. verbs.

3. τὸν μὲν τινα. τινά=the Latin phrase *nescio quem*.—πρῶ, *prae, potius quam*.

5. τὰ τοιαῦτα πάντα. Supply διὰ. Mt. § 471.8. Comp. Anab. 4. 1. 21. Cleveland's ed. p. 93. 3 line, and Cýrop. 1. 4. 27.—τοῦ εὐρόντος. Gen. of price. An idiomatic expression; lit. *for that which has found a value*; commonly rendered, *at the lowest price*. Weiske insists, that it should be rendered *at a profit*, and derives a plausible argument from the corresponding member of the sentence, τὸ πλεῖον τῆς ἀξίας λαβεῖν. Comp. Hellen. III. 4. 24. ἃ εὐρε πλεον ἢ ἐβδομήμοντα τάλαντα, *which found or as we should say, brought more than, etc.* De Vectigalibus 4. 25. ὅσον τὸ τέλος εὐρισκε τῶν ἀνδραπόδων πρὸ τῶν ἐν Διελείᾳ, *how much it brought, etc.*—ἐπαγωγὸν ἢ, *expediat, Leuncl. it may be an inducement.*

CHAPTER VI.

1. σκοπεῖν, sc. αὐτόν; *curare ut eligatur*. Schaefer. *To investigate the matter.* Dalzel.

2. τί γάρ; used, says Sturz, for the sake of variety, in a

series of questions by way of continuing the discourse. Comp. III. 3. 5, where *τί γάρ* and *τί δέ* are used interchangeably.

8. *θηραίος*. The peculiar humor of Socrates, which the Greeks called *αἰρωνία*, is seen in this chapter in the use of such metaphors as are found in the words *θηραίος*, *ἐπαδός*, *ἐπάδοτος*, *φιλέρα*, and §§ 33 and 34, *κατιπεῖν*, *προσκατηγορήσω*, *διαβάλλισθαι*, etc. The irony of Socrates embraces more than is usually included in our term. It consists in a certain simplicity of manner, which often concealed beneath it severe sarcasm, and was affected in order to throw his antagonist off his guard. He employed it much against the Sophists, as his most powerful weapon, with which to meet their consummate address in dialectics. Examples of its use will occur. Tennemann calls it *affected ignorance*, which agrees well with the general view in the valuable dissertation on the subject, of l'Abbé Fraguier. Mem. de l'Acad. des Ins. Tom. IV. 360.

11. Od. M. 184. "Ceterum hinc usque ad § 14 Attica et venusta ratione hoc praecepitur: *Si quem tibi amicum vis fieri, amorem adversas eum primo verbis significa, deinde etiam factis declara. Deinceps hoc accommodatur ad Critobolum amicos venantem § 34 et seq.* Weiske.

12. *Prope dicis, ejusmodi verbis unumquemque incantandum esse, quae si audiet, a laudante non irridendi causa proferri existimet.*—Leuncl.

13. *περιάψας*. A happy metaphor derived from the custom of attaching amulets called *περίλακτα* and *περιάμματα* to the person.

14. *λέγειν τε καὶ πράττειν*. If these words belong to the text, they may have been used with reference to Pericles and Themistocles, the former eminent for his eloquence, the latter for his deeds; as if Critobulus would intimate, that Socrates taught, that to secure valuable friends, one must possess the qualifications for usefulness of a Pericles or Themistocles. But the expression seems like a gloss.

15. *Ἐώραν γάρ.* Supply the ellipsis, ὅμην οἷόν τε εἶναι.

16. *περὶ οὗ διαλεγόμεθα,* which is the point of discussion with us; i. e. whether one can hope to gain friends without some useful qualifications to recommend him.

21. *μισητόν, pariens odium.* Sturz. Some would prefer *μισητικόν.*

22. *διαδυσκομένη, omnibus his impedimentis superatis.* Sturz.

23. *τόμιμως=δικαίως* in its widest sense, implying not only as here, τοῦ πλεονεκτηῖν ἀπεχόμενοι, but also a desire for the good of others.—*τὴν ἔριν—διατίθεσθαι, litem inter se componere.* Born.—*καλύειν—προΐεναι.* The more usual construction of the infinitive after verbs of prohibiting is with μή before it. For a similar construction, comp. II. 1. 16.

25. *Εἰ δέ τις—βουλόμενος.* An instance of anacoluthon, where οὕτω πράττοι is implied but omitted. Mt. § 555. Obs. 2. For a similar case comp. II. 1. 23. *ἐὰν οὖν—ποιησάμενος.*

26. *συνθιμένους. συνθιμένοις* would seem the more natural construction. Comp. 1. 1. 9. 1. 2. 49. *ἐλόντα.*

27. *ἐλάττωτας,* supply ὄντας.

28. *τῆς εὐνουσίας* i. e. *in respect to, or for the sake of.* Comp. B. § 132. 6. 1. A. Gen. 12. 8. § 187.

29. *δεήσον.* For this construction of the participle, comp. B. § 144. b.

31. *οὐκ ἔνεστιν—καλοῦς.* lit. *there is not contained in this knowledge of mine the making the beautiful to stop by laying hands on them.*

32. *ὡς οὐ προσοίσοιτο.* Supply μοῦ. Comp. § 33.—*Εὐθύς,* at the outset.—*οἱ μὲν γὰρ καλοὶ καλοὶ* refertur ad animum; Sturz. So also Born.

33. *κατεπιπτεῖν, Κατηγόρει.* Comp. § 8. note. Weiske remarks on the gradation observed by Socrates in the representations adapted to gain a friend: 1. Admiration (ἄγασαι αὐτοῦ). 2. Kindness of feeling (εὐνοϊκῶς ἔχεις πρὸς αὐτόν). 3. Desire to deserve well of one's friends, or disinterestedness (ἐπιμελῆς τῶν φίλων εἶ, etc.)

34. ἄρα μή—you will not, will you.—Ἀλλὰ καὶ. Supply the ellipsis, οὐ μόνον οὐ διαβάλλεσθαι δέξαι, ἀλλὰ καὶ, etc.

35. ἑαυτοῦ, applied to the second person. Comp. I. 2. 46.

CHAPTER VII.

1. ἃ σένοιδα αὐτῷ, *quicquid mihi de eo constat*. Sturz.

2. ἐστασίασεν ἡ πόλις. Reference is here made to the state of things in Athens under the Thirty Tyrants, when in consequence of their atrocities many of the citizens took refuge in the Piraeus, in Megara and other places, and a contest was commenced in which Thrasybulus was particularly distinguished, which resulted in the overthrow of the oligarchy. Hell. Lib. 11. 4. Mitford, ch. 21. § 2.—τοὺς ἐλευθέρους. The article is here used to designate *the free* in distinction from slaves; as if he had said, *fourteen free persons*, not to mention the slaves.—Ὀλιγανθρωπία. Many had been put to death in persecution by the tyrants; others had taken refuge in the Piraeus and elsewhere, as above stated.—δανείσασθαι. Observe the force of the Mid. voice.

3. Κεράμων. A rich Athenian of the time, who owned many slaves.

4. Νῆ Δί' neither affirms nor denies, of itself, comp. IV. 6.
10. The ellipsis may be supplied thus: Νῆ Δί' ἔφη, σικὸς οὕτως γίγνεσθαι.

6. λειτουργεῖν. In regard to the duties implied in this word see Fiske's Manual of Class. Lit. p. 438. Full statements on this subject may also be found, Mitford, ch. 21. § 1. Also Potter's Gr. Antiq. I. 15. Comp. also for a more satisfactory view of the λειτουργία, Boeckh's Pub. Econ. of Athens, Vol. 2. p. 199 et seq. Lond.

8. αὐτῶς. The change of gender is thus explained. In the preceding passages where the individuals are spoken of

as free or not, they are regarded merely as persons, the distinction of sex not being thought of; but as soon as their employments are specified, such as weaving, etc. which were the occupations of women, the distinction of sex is immediately suggested to the mind.

9. Ἀλλὰ καὶ νῦν μὲν. The following is the sense, with the ellipsis before Ἀλλὰ καὶ supplied: *non solum rebus necessariis caretis, verum etiam nunc quidem, ut opinor, vos invicem odistis.* Born.

13. λόγον, the *fable*.

14. Ναὶ μὰ Δία. Supply ὁρθῶς ποιεῖ. Comp. § 4.

CHAPTER VIII.

1. αὐτόθεν, i. e. from the city.—ἐν τῇ ὑπεροχῇ, *beyond the limits*, i. e. of Attica. The Athenians were stripped of their foreign possessions in the Peloponnesian war, which resulted in the taking of Athens by the Peloponnesian forces under Lysander. Mitford, ch. 21.

3. αὐτόθεν=*statim ab initio*.—προσιθόρια, etc. *having gone to some one of the more wealthy who wants an assistant.*

CHAPTER IX.

1. On the subject of sycophancy consult Fiske's Manual, p. 444. For more full statements in respect to the oppression experienced by the wealthy from this source, see Mitford, ch. 21. § 1.—τὰ ἑαυτοῦ πράττειν, *rem familiarem curare et ex ea lucrum quaerere.* Weiske.

3. οἷον σοὶ ἀνδρὶ=τοιοῦτον ἀνδρὶ, οἷος σὺ εἰ. An idiom coming under the law of attraction. Mt. § 473. B. § 143. b. S. § 149. Note 1.—τῶν τοιούτων ἀνδρῶν. Supply τινές.

4. *ἐν τοῖς αὐτοῖς*. It may be *after this*, or *from among these citizens*, or *in consequence of this advice*.—*ἐμπρότερος*, *more skilful than common*.—*λαμβάνειν* depends on *εἰς*. Si datum ab aliquo accipere significatur, Graece *λαμβάνειν παρὰ τινος*, dicitur; Archedemus igitur si a sycophantia pecuniam corruptus accepisset ut bonos eloquentia sua vexaret, tum *λαμβάνειν παρὰ τ. συκοφ.* dici debebat; quod si contra Archedemus, rogatus, amicorum causam suscepit et defendit, ita ut calumniatores ipsos aggredieretur eoque tandem redigeret, ut pecunia oblata se redimerent ab ejus accusatione (quod factum narratur § 6) tum vero Archedemus recte *λαμβάνειν ἀπὸ τ. συκοφ.* dicitur. Schn.

6. *αὐτῷ*, Archedemus.

8. *οὐχ ὅτι μόνος*. Supply *λίγος* or *ἥν*. B. § 150. *Not only was it the case that Crito, etc.*

CHAPTER X.

4. *διὰ τὰ πράγματα*, *on account of the present state of affairs*.

5. *τοῦ αὐτοῦ ἀδελφοῦ*—*αὐτόν*, *yourself*.

BOOK III.—CHAPTER I.

1. *τῶν καλῶν*, *honors*, or *office*.—*Διονυσόδωρον*. De hoc Dionysodoro plura disce e Platonis Euthydemo. Fuit enim Euthydemii frater. Ex insula Chio, quae patria erat, primo ad Thurios se contulerat, deinde Athenas, ibique non solum Sophisticem, sed artem etiam militarem profitebatur. Utraque disputatio, tum ea quae est apud Platonem, tum haec Xenophontea, ad vanitatem et inscitiam hominis demonstrandam pertinet. Ernesti.

2. *μέντοι*, used to corroborate, *surely*. Hoogeveen. B. p. 431.

4. ὡς περ Ὀμηρος. Il. 3. 170.

5. σοί. B. § 133. Note 2. S. § 197. Note 2.

6. φυλακτικόν refers to the care taken by the commander to guard against the aggressions of an enemy; ἀσφαλῆς, to care taken to avoid attacks in the field, or on the march.

7. πλίνθοι and κέραμος are thus distinguished by Gesner. The former are bricks of clay dried in the sun, the latter, tiles burnt by the fire.

8. τοὺς τε πρώτους ἀρίστους. The article is here connected with the predicate and omitted before the subject, contrary to the common law. Mt. § 263. Obs.

9. Εἰ—ἰδίδαξεν. Supply the ellipsis which follows with εὖ ἔχει.

CHAPTER II.

4. περιήρη, opposed to κατέλειπε.

CHAPTER III.

1. οἱ μαινόμενοι. If it were your object merely to be *known*, you might take some other course. *Maniacs* are known by every body.

2. βέλτιον ἂν ποιήσας παραδοῦναι. Num ergo, quoniam putas opera tua equites meliores effectos te traditurum civitati, etc. Bessarion.

4. παρέχονται σοι τοὺς ἵππους. σοί here is pleonastic, (B. § 133. Note 2. Comp. III. 1. 5.) as might be inferred from the use of the middle voice. παρέχισθαι ἵππον was said of him who furnished his own horse under the law regulating that part of the military service; παρέχειν ἵππον, of him who supplies another with a horse.

7. Θήγαν. Supply πειράσῃ, or some such word.

11. νόμος, i. e. quae more et institutio civitatis ad hominis liberaliter educati disciplinam referri solent. Ernesti.

12. χορός ἄς. The word χορός in its primary signification means a dance. A company of persons who sung a sacred hymn in praise of some deity, accompanied with dancing, were called a chorus. The Athenians were accustomed to send every year a solemn embassy or chorus to the temple of Apollo at Delos, to offer a sacrifice and celebrate a festival in honor of the gods. It was during this festival that Socrates was condemned, and as it was unlawful to put any one to death during the absence of the vessel which bore the sacred chorus, he lay in prison several days before the sentence was executed. Comp. Plato, Phaed. ad init. The chorusses of the Athenians in general were not surpassed by those of any other city, either in the personal beauty of those who composed them, or the splendor of their appointment. Besides this annual chorus sent to Delos, a similar one was sent every five years, which Weiske thinks is here referred to. There was besides, the chorus of the drama, which was noted for the costliness and splendor of its array, and constituted the most imposing part of the theatrical exhibitions.—ἐὐανδρία. Reference is here had to the ἐὐανδρίας ἀγών, one of the contests during the Panathenaea, in which those who took a part gave proof of their manly strength and vigor. The θαλλοφύγοι in this festival were selected on account of their manly beauty. Comp. Potter, l. 452.

13. εὐφωνία. The musical contests of the Athenians are well known.—An important principle is here stated. Athens was not indebted for her preëminence above the other Grecian states to native genius, so much as to culture and emulation.

CHAPTER IV.

1. ὃς ἐκ καταλόγου στρατευόμενος. All the free citizens of Athens between the ages of eighteen and forty, with certain

exceptions, were liable to do military duty and were enrolled in a public record. In saying therefore, that he had served *ἐκ καταλόγου*, was implied, that he had always done military duty from the time of his enrollment. He had also served, it appears, as a foot soldier, whilst Antisthenes belonged to the calvary, who were of the more wealthy families and their service was less burdensome.

3. *χορηγία*. He was called *χορηγός* who furnished at his own expense a *χορός* for the theatrical exhibitions. The *χορηγία* was one of the regular *leitourgiai*, (Comp. 11. 7. 6.) and consisted in providing at one's own expense a teacher to instruct the chorus in its part, in procuring the performers and maintaining them during the period of their instruction, in furnishing their dresses, often costly, and their golden crowns and their masks, together with other incidental expenses. That the duty did not extend to the preparation of the whole dramatic performance, is shown by Boeckh. See on the whole subject, Pub. Econ. of Athens, 2. 207, etc. As it was, their tax was very onerous.

5. *ἐν τῇ φυλῇ*. The *χορηγός* was appointed by his tribe, and if in the theatrical contests his chorus gained the prize, his tribe shared the honor of victory.

8. *προστάταις*—*πράττειν*, thus interpreted by Coray as cited by Born:—*προστάττειν ἕκαστα ἔργα*, sc. *ἑκάστας πράξεις, ἐπινοίας, οἷ ᾧ ὡς ἱκανοὶ πράττειν αὐτάς*.

9. *φυλακτικούς τῶν ὄντων*, *ad sua servanda idoneos*. Index Gr.

CHAPTER V.

2. *Ἐμμενέστερους* according to Sturz is said *de iis qui pii sunt in patriam*.—*ἡλιονεκτομύνοι*, *tanquam inferiores et deteriores habiti et tractati*. Index Gr.

3. *ἔστιν οἷς*—*τις*. B. p. 438. Comp. § 129. Note 3. S. § 157. Note 1.

4. *ἐν Λαβυρίνθῳ*. In Boeotia, not far from Cheronea, where the Athenians under Tolmides suffered a disastrous defeat from a body of Boeotians joined with others, B. C. 447. Thucyd. 1. 113. Mitford, Ch. 12. Sect. 5.—*Ἐν Ἀηλίῳ*. Also in Boeotia on the Euripus where Hippocrates with an Athenian force was routed, 423 B. C. Thucyd. 4. 93. Mitford, Ch. 16. Sect. 3.

5. *ἐναρπυτοτέρως διακίσθαι*, to be more disposed to yield obedience. *διακίσθαι* here construed with a dative. Elsewhere, *πρὸς τινα*—*παρά τινι διακίσθαι*.

6. *ὥσπερ χορεύεται*. The members of a chorus were necessarily obliged to observe all the movements of the leader, or *χορηγός*.

7. *ἀνερπυτοτέρως εἰς τὸν πυρὸς* est rursus incendi studio alicujus rei. Weiske.—*ἀρπυγῆς*, supply *ἔρως* or *ἵπρος*.

9. *ἀκηκοότες*. Is it connected with *προφούς* or with *αὐτός*? Weiske maintains the former construction, *ἀκηκοότες* being used in the sense of *having been reported of*. Herbert, the latter, which seems preferable; *if we should remind them that they have heard*, etc.

10. *τὴν τῶν θεῶν κλισίαν*. Reference is had to the contest between Neptune and Minerva for the guardianship of Attica, the decision of which was left to Cecrops. — *Δίτω γάρ*. Yes and more, *for I speak also of*. Erectheus was son of Minerva and brought up by her. — *ἡπείρου*, the whole adjacent continent, as opposed to the Peloponnesus. — *τὸν ἐφ' Ἡρακλειδῶν*, i. e. that which resulted in the return of the Heraclidae. — *τοὺς ἐπὶ Θηρίας*, i. e. the Amazons and Thracians. The object in these allusions is obvious.

11. *Εἰ δὲ βούλει*, i. e. moreover.—*οἱ αὐτῶν*—*ἀπόγονοι*. Miltiades, Themistocles, etc.—*καθ' αὐτούς*, by themselves, opposed to *μετὰ Πειλοποννησίων* below.—*τοὺς κυριεύοντας*, i. e. the Persians.

12. *διέμειναν*. Hinc Athenienses αὐτόχθονες et γηγενεῖς videri volebant. Schn.

14. τοὺς πρῶτους. The Lacedaemonians.—εἶεν. An anacoluthon, the construction of the sentence requiring εἶναι. Comp. 1. 4. 15.

15. πορρῶ—τῇ πόλει. The more usual construction is with the genitive; but here the dative follows εἶναι, idiomatically. Supply the ellipsis before πότι γάρ by ὁρθῶς λέγων.

16. προαιρούνται—αὐτοὺς. In view of this picture of the times, which may be strikingly applied to our own, the precepts of Cicero may be enforced. Omnino qui Reipublicae profuturi sunt, duo Platonis praecepta teneant; Unum, ut utilitatem civium sic tueantur, ut quaecunque agunt, ad eam referant, obliti commodorum suorum. Alterum, ut totum corpus Reipublicae curent: ne dum partem aliquam tuentur, reliquas deserant. Ut enim tutela, sic procuratio Reipublicae ad utilitatem eorum, qui commissi sunt, non ad eorum, quibus commissa est, gerenda est. De Off. 1. 120. Rob. Steph.

17. ἀπειρία. The reading is doubtful; ἀπειροκαλία, ἀπειθία, or ἀπορία is proposed instead. Taking the text as we have it, *want of skill* and degeneracy would necessarily arise from the neglect of manly exercises and the misrule above mentioned.

20. Ἡ δὲ ἐν Ἀρείῳ πάγῃ βουλὴ, composed of those who had discharged the duties of the archonship with integrity and honor, and had passed the εὐθύνη, as it was called, without censure.

22. πολλὰ—τῶν πατρῶν στρατηγημάτων. lit. *having received many stratagems of war from your father*, i. e. the great Pericles.

25. διζώσται, *divided as by a girdle*, by the mountains Parnes, Brilessus, Hymettus, etc.

27. τῆς λαφρᾶς ἡλικίας, i. e. the age for active service. From eighteen to twenty the youth liable to do military duty were not sent on foreign service, but were employed as guards at home.

CHAPTER VI.

This chapter affords a good example of the peculiar humor of Socrates. In exposing the shallowness and ignorance of a beardless aspirant after political influence, he employs the most delicate, yet efficient raillery.—This chapter may give us some idea of what was requisite to prepare a man for public life in Athens.

1. The Glaucon here first mentioned was brother of Plato ; the one mentioned below, the father of Charmidas, was an uncle.—οὐδέπω εἰκοσὶν ἔτη γεγονώς. Compare the case of Alcibiades, 1. 2. 40. It would seem, that no one who had left the Ephebi was prohibited from taking at least a part in the debates of the general assembly, though it admits of doubt whether they were allowed to vote at so early an age.—παύσαι, sc. δημηγορεῖν.—ἐλκόμενόν τε, etc. The following passage from the Protagoras of Plato will illustrate this summary mode of silencing an incompetent speaker : εἰν δέ τις ἄλλος ἐπιχειρῇ αὐτοῖς συμβουλεύειν, ὃν ἐκείνοι μὴ οἶσται δημιουργὸν εἶναι, καὶ πάνν καλὸς ἢ καὶ πλούσιος καὶ τῶν γενναίων, οὐδέν τι μᾶλλον ἀποδέχονται, ἀλλὰ καταγελῶσι καὶ θορυβοῦσιν, ὥς ἂν ἢ αὐτὸς ἀποστῇ ὁ ἐπιχειρῶν λέγειν καταθορυβηθεὶς, ἢ οἱ τοσότοι αὐτὸν ἀφέλκωσιν, ἢ ἐξαίρῳσιν, κλεινόντων τῶν πρυτάνεων. Bip. p. 319. c.

2. κατέσχεν, a pregnant sense ; he detained him and brought him into a willingness to hear.

9. οὕτως, sic statim. Schn.—ἀπὸ στόματος, ex tempore, sc. memoriter. Sturz.

10. τὴν τε πρώτην, primum ante omnia. Ernesti vult intelligi ἀρχήν. Rectius, puto, intelligamus μερίδα, sive μοῖραν. Weiske.

11. ἀνάσας μὲν οὖν ἔγωγε. Supply ἀφαιεῖν συμβουλεύσω, i. e. because of their lawlessness and rapacity, as appears

from the connection.—καὶ ἄρπάζειν. καί, i. e. οὐ μόνον κλέπτειν ἀλλὰ καὶ ἄρπάζειν.

12. τὰ ἀργυρεῖα. The silver mines of Laurion, one of the most important sources of revenue to Athens. Comp. Boeckh's Diss. on this subject annexed to his Pub. Econ. of Athens.—βαρὺ, *pestilential*.

13. Attica was dependent partly on foreign countries for its supplies, and officers were appointed to oversee this particular matter, called from their office Σιτῶναι, Σιτοφύλακες.

14. The population of Athens, 300 B. C., was estimated at something less than twenty thousand citizens, ten thousand resident aliens, and four hundred thousand slaves: Boeckh, l. 7.

15. Εἶτα expresses indignation, when a consequence is denied. *Then forsooth*. Comp. l. 2. 26.

CHAPTER VII.

1. Charmidas, one of the most interesting youth of the day, was placed by Critias under the care of Socrates.

4. ἐν τῷ πλήθει ἀγωνίζεσθαι is opposed to ἰδίᾳ διαλέγεσθαι, and therefore means, *to engage in the strife of public debate*.

5. Καὶ σὶ γε—λέγεις. Socrates speaks. Καὶ—γε, *quintiam*. Index Gr.; often used where something of more importance is subjoined, Hoog. The import is: What you say is true, *but I am prepared to teach you that*, etc. Cicero, Tusc. Disput. 5. 36, says: An quicquam stultius, quam quos singulos sicut operarios barbarosque contempnas, eos aliquid putare esse universos?

6. Socrates here speaks contemptuously of the General Assembly. Such sentiments, it is probable, were not unfrequently expressed by him, and doubtless excited the hostility of the people against the philosopher, and thus, rather than his religious opinions, caused his condemnation.—μεταβαλλόμενοι, *sc. τὰ ὄντα*.

7. *Τί δὲ οὐ διαφέρειν.* *Quid autem interesse putas (quidnam discriminis esse statuis? Schn.) inter hoc quod tu facis atque siquis pugilibus superior imperitos metuat!* Leuncl.

8. καὶ γὰρ οἱ ἔτιτοι. Supply in order to complete the sense, οἷς διαλέγη ἰδίᾳ, καταγαλῶσι τῶν ὁρθῶς λεγόντων.—προσενεχθῆναι. προσφέρεισθαι τισι dicitur, qui cum iis agit dicendo. Index Gr.

9. μὴ ἀγνοῦ σεντιόν, etc. Cicero, it is suggested by Ernesti, may have had this passage in mind when he thus wrote to his brother Quintus: "Cessator esse noli, et illud γυνᾶσι σεντιόν noli putare ad arrogantiam minuendam solum esse dictum, verum etiam ut bona nostra norimus. Epist. III. 6.

CHAPTER VIII.

1. τὸ πρότερον, see II. 1.—ἐκάλλαχθῆν. Ernesti, as cited by Schneider, renders this word *propter ambiguitatem aliquam detorqueri posset*. The Sophists were noted for their skill in thus twisting the expressions of their opponents.—The object of this and the following chapter is to show, that Socrates in his replies to the captious questions of the Sophists consulted less his own reputation for acuteness, than the advantage of his friends who were present.

2. ποιεῖν, used to save the repetition of ἀποκρίνεσθαι. Socrates in reply, completely stopped the mouth of his troublesome assailant.

3. πυρετοῦ. Supply in such cases κατά. Schn. *Ad sanandam febrim.* Sturz.

4. ἔστι μὲν—πάλην, *honesto et praestanti cursu homini alius dissimilis est, honestus et praestans lucta.* Caselius, cited by Born.—ὥς ἐν ἀνομοιοτάτῃ, *how most unlike, etc.*

5. The principle on which Socrates proceeds is, that there is no difference between the beautiful and the good. A thing

is beautiful because it is good; or what is well adapted to its purpose is both good and beautiful.—τὸ αὐτὸ τε, sc. κατὰ.

6. καὶ χερσὶ γε καὶ—γε. Comp. above 7. 5.

9. πασιτάδας. πασιτάς, coenaculum, vestibulum interdum porticu cinctum in quo coenabant et hospites excipiebant. Sturz. The subject of the ancient dwellings does not admit of illustration without drawings and oral explanation.

10. πῶμιλλαι Schneider interprets of the ornamental ceiling or wainscoting. Weiske explains the aversion of Socrates to paintings partly on the ground, that where they were introduced, the sun-light was necessarily excluded and the comfort of the house was thus diminished.—ἐμφανεστάτη οἶσα ἀστυβιοστάτη. The following direction found in Vitruvius will throw light on this passage. "Aedibus sacris, quorum deorum maxime in tutela civitas videtur esse, et Jovi et Junoni et Minervae, in celsissimo loco, unde moenium maxima pars conspiciatur, arae distribuuntur." ἀγνώς ἔχοντας. A retired place for their temples was preferable, that the worshippers might be free from pollution, which might easily be contracted in the more frequented parts of the city. Schütz, as cited by Schneider.

CHAPTER IX.

The design of the author stated at the beginning of the preceding chapter is pursued in this. By his replies to Aristippus or some other Sophist, Socrates endeavors to convey useful instruction to those who were around. This is one of the most valuable chapters in the treatise, on account of the light it throws on the character of his moral philosophy.

4. ἀλλὰ τὸν—ἔκρινεν. A difficult passage of which critics cannot settle the reading. Bornemann includes σοφὸν τε καὶ σώφρονα in brackets as surreptitious, and gives the following

version: *Sapientiam vero etiam et modestiam non distinguebat, sed judicabat eum, qui pulchra et honesta cognosceret, iis uti, atque eum, qui turpia nosset, ab iis cavere, ut sapientem pariter et modestum.* The following is the version of Bessaron who regards these words as a sound reading: *Qui enim bona atque honesta sciret ad utendum iis, ac turpia cognosceret ut ab iis abstineret, sapientem ac moderatum esse judicabat.* In both cases the infinitives depend on ὥστε understood. Dindorf adopts the following reading, which certainly relieves the difficulty: ἀλλὰ τῷ τὰ μὲν καλὰ τε καὶ ἀγαθὰ γινώσκοντα χρῆσθαι αὐτοῖς καὶ τῷ τὰ αἰσχροὶ εἰδόμεναι εὐλαβεῖσθαι σοφὸν τε καὶ σώφρονα ἔκρινε.—Οὐδὲν γὰρ μᾶλλον, etc.—i. e. οὐδὲν γὰρ μᾶλλον, ἢ νομίζω ἀσόφους τε καὶ ἀκρατεῖς σοφούς τε καὶ ἐγκρατεῖς. So Weiske and Herbst; but this would require an article before ἀσόφους. Schütz and Coray do not hesitate to insert the article.

5. No one is wise or possesses true knowledge, who is not virtuous. He who knows what is right practises it. Comp. IV. 6. 4. Such was the doctrine of Socrates, and some of his leading principles are stated in this and the following sections. The reasoning in this passage, which is very concisely stated, is designed to establish the doctrine, that wisdom and virtue are the same, and it may be reduced to the following points:

Whatsoever things are just and virtuous are honorable and good.

Those who know what is just and virtuous, prefer and practise it; and the converse.

But the wise practise what is honorable and good, (for they know them,) and the converse.

Since, therefore, what is just and honorable and good is also virtuous, and the wise practise what is virtuous;

Therefore, virtue and wisdom are the same.

Or it may be reduced into the following syllogistic form:

Those who know what is honorable and good prefer and practise it.

The wise know what is honorable and good ;
 Therefore, the wise practise what is honorable and good.
 But what is honorable and good is virtue.
 The wise practise what is honorable and good ;
 Therefore the wise practise virtue.
 But what the wise practise is wisdom.
 The wise practise virtue and justice ;
 Therefore, virtue and justice is wisdom.

9. A most valuable sentiment. Those only are employed, who are doing something useful. For a similar train of thought, see 1. 2. 57.—*ἀσχολίας ἀντιῷ οὔσης, although he is fully occupied.*

11. *ἄν μιν—ἐπιμελεῖσθαι.* Supply *αὐτοῖς ἐπιμελουμένοις* after *ἐπιμελεῖσθαι*, constructed with *ἐπεδελοντο*, like *ἀρχοντα* and *πυθουμένους* above ; lit. *he showed those who think themselves qualified to take care, themselves taking the care.*

13. *ὥς ἔτυχε, i. e. lightly.*

14. *Εὐπραξίαν.* Another valuable sentiment. The best end of existence is *right action*. The question which follows is naturally suggested, as *εὐπραξία* is commonly used to mean *good fortune*. Comp. above § 8.

15. *θιοφιλοτάτους, i. e. most happy, most favored by Heaven.* *Deo acceptissimos.* Leuncl.—The success or good fortune which we should seek, is a successful discharge of the duties of life.

CHAPTER X.

In the conversation here recorded, Parrhasius seems to have bestowed but little thought on some, at least, of the leading principles of his art. This may be explained by the circumstance of his youth at the time of the conversation, for he was first coming into notice when Socrates died.

3. τὸ πιθανώτατος, *the most interesting*.

5. σχημάτων, *the bearing, general mien*.

6. ἄλλοιους, i. e. in their various attitudes and situations.

7. οὐκοῦν τὰ τε ὑπὸ τῶν σχημάτων, etc. *Do you not then by representing the parts in bodies which are drawn down by the attitudes, i. e. of the combatants, etc.*

9. τὸ τὰ μὲν—σχεπάζειν, *the circumstance that the breast-plate protects, etc.*

10. φυσικόν. *Concinnitatem et proportionem.* Sturz.

11. ὥσπερ καὶ ἀρμόττοντα. Supply ποιῶ.

13. οἱ δὲ ἀρμόττοντες, διληγμένοι τὸ βάρος, i. e. κατὰ τὸ βάρος. *But those that suit, having their weight divided, τὸ μὲν ὑπὸ τῶν κλειδῶν καὶ ἐπ' αὐτῶν, partly by the collar bones and the parts near the shoulders, etc.* Dalzel.—προσθήματα, *non oneri similes sunt sed appendici.* Caselius. i. e. something so attached as to seem a part of the body.

CHAPTER XII.

1. ὥς ἰδιωτικῶς—ἔχεις. One whose body was weak and diseased from neglect of gymnastic exercises was said ἰδιωτικῶς ἔχειν. Ἰδιώτης *sibi* below is best interpreted in accordance with this rendering; or, as is done by Herbet, as cited by Bornemann, *gymnastica quidem ars ad me non pertinet, sed animo excolendo operam do.*—οὐδὲν γὰρ μᾶλλον, etc. i. e. you are no more excused from attention to bodily health and vigor, than those who are about to contend in the Olympic games. Nay, you are less excusable; for every citizen has far more important contests to be constantly prepared for, viz. the battles of his country.—ὅν' Ἀθηναῖοι θύσουσι,—metaphorical language derived from the great games.

2. ἐκτίνατεις, i. e. to redeem themselves.

3. τῶν ἐπιτιμῶν τῆς κακείας, *incommoda quae poenae loco*

sequantur neglectam corporis curam. Index Gr.—ἡδὲ τοῦτων. τοῦτων refers to the consequences above mentioned as resulting from neglect of gymnastic exercises, death, disgrace, servitude and poverty.

4. πάντα γὰρ τὰναντία—κακῶς. *Contra quidem evenit his qui bona habitudine corporis fruuntur, atque his qui mala.* Leuncl.

5. Οὗτοι γὰρ, etc. The idea is; If the state does neglect such exercises, that is no reason why individuals should neglect them. They ought to be, for that reason, more particular in attention to them. Comp. III. 5. 15, where, in comparison with the Lacedemonians, the Athenians are censured for neglecting manly exercises.

6. ἐν τῷ διανοῦσθαι, the circumstance to which ὅ refers; *in thinking, mental exercise.*

CHAPTER XIII.

2. Ἀκουμένος, a physician, one of the friends of Socrates.

3. Ἀλλὰ ψυχρὸν—ὥς τε λείψασθαι. The positive is frequently put for the comparative with the omission of ἤ, in which case ὥς τε accompanies the infinitive. Mt. § 448. 6. But our own idiom corresponds: '*cold to bathe in.*'—Μὰ τὸν Διὸς. The connection naturally suggests εὖ. Comp. I. 4. 9.—τὸ ἐν Ἀσκληπιδεῖ. A fountain in the temple of Aesculapius, resorted to by invalids.

5. προεξορμήν ἡμέραν μᾶλλον, *to set out sooner by one day.* ἡμέραν, dative of excess, so also below, μᾶλλον ἡμέραν πλείονας.

6. πῶς ἡαχημένον δοῦναι σοι ἀνδρὸς εἶναι. It was disgraceful to one who had enjoyed the benefit of gymnastic discipline not to be able to endure fatigue as well as a slave, who was denied this privilege. Slaves were forbidden by law to anoint

and to perform exercises in the Palaestra. Potter 1. 26. Also Bib. Rep. No. 17. p. 138.

CHAPTER XIV.

1. *δῆνον*. Sometimes, as in the instances here referred to, at their suppers each guest furnished what he chose for his own eating, which of course gave an opportunity for display. This species of entertainment differed from the *ἕρως*, which was made at the common charge.

2. *τὸ τοῦ μὲν σίτου πεναυμένον*, one who had left off eating bread with his other food.—*ὀψοφάγος*, i. e. a glutton. The sarcasm which is implied in the word, as here used, may be conveyed by rendering it *beef-eater*. It may be remarked, that the *ὄψον* might have included other articles besides meat or fish, as it originally embraced everything eaten besides bread. Comp. Boeckh's Pub. Economy of Athens 1. 17.

3. *τὸ ὄψον αἰτό*, meat or fish alone.—*ἀσκήσις*. The manner of living of the *Athletæ*, which was more generous than that of other men, was called *ἀσκήσις*.

4. *τῷ σίτῳ ὄψον*. *ὥς* is implied. For a similar omission comp. 2. 1. 12.

5. *ψωμῶ*, *proprie dicitur de frustulo panis*. Sturz.—*ὀψοποιῖα*—*ἢν ὀψοποιῖται*, could there be a preparation of viands more expensive or more out of taste than that which he makes, etc.

6. *προσέμμεν*, to accompany.

7. *ἐπαχθεῖν*. Socrates uses the word to mean not feasting in the common sense of the term, but *eating well*, i. e. eating so as to satisfy the wants of the body; thus deriving salutary instruction from the etymology itself of the word.—*ἐπὶ τῷ τοῦθι*, *ἐπὶ*, for the sake of, to the end that.—*ἀνέστη*. He applied, etc.

BOOK IV.—CHAPTER I.

In this and the two following chapters are found valuable suggestions on the importance of previous discipline, and especially of being imbued with good moral principles in order to a successful discharge of the duties of life, and particularly of public life.

1. μετρίως αἰσθανομένην, *mediocriter attentum vel intelligentem*. Ernesti.

CHAPTER II.

This chapter affords a very amusing specimen of the Socratic mode of reasoning.

1. ὡς προσεφίετο, *quomodo iis usus sit, eos tractavit*. Index Gr. For a kindred use of the word, comp. III. 7. 8.—διὰ νεότητά. It was necessary for one to be twenty years old before he could take a part in the debates of the ἐκκλησία. Comp. 1. 2. 40. III. 6. 1.—εἰς ἡνιοποιῖον. καθέλω embraces the idea of approach, hence εἰς with acc. Not being allowed to appear in the public assembly, he stations himself in a *saddler's shop* near by, and harangues those around on the subject which is under discussion in the assembly of the people.

2. κινεῖν, *laccassere, ad loquendum impellere*. Weiske.—τὰς —τέχνας, sc. κατὰ.—σπουδαίους, *peritos*. Sturz.

3. τῆς συντροφίας. Retiring from his *company*, or the circle of his friends, *careful* lest any should think he was one of the disciples of Socrates.—τῆς πόλεως—προτεθείσης, *civitate de re quapiam consultationem proponente*. Leuncl. A debate in the ἐκκλησία was opened by the herald proclaiming, εἰς ἀγορεύειν βούλεται; Aeschines κατὰ Κίης. p. 3. Negris. Boston.

5. τοῖς βουλευμένοις—ἱατρικὸν ἔργον λαβεῖν. *Etiā iis qui medendi munus a republica impetrare cuperent*. Leuncl. Phy-

sicians were appointed by the state, and received their pay from the public treasury. But they had attendants, generally slaves, who practised medicine among the lower orders. *Ἀγμοσιεύοντες ἰατροί* are spoken of, i. e. those who exercised their calling at the public cost, receiving no fees from the sick. Comp. Boeckh's *Polit. Econ. of Athens* l. 21. Also Weiske ad loc.—*ἀποκινδυνύων*, *hazarding experiments upon you*. *Facere periculum* is the Latin version of the word, and the idea of risk, hazard, of course enters into it. No word could have been selected with more skill in order to convey the sarcasm intended.

6. *τί ποτε*. *τί* for *διὰ τί*. Mt. 488. 4.—*ὥς συνεχόιστα ποιῆν*, do not attempt to do it forthwith, i. e. without stopping to learn the art.—*καὶ καθ' ἑαυτοὺς*, even of themselves.

10. *τί δὲ δὴ βουλόμενος*. *τί*. Comp. II. 2. 1.—*Ἄρα μὴ*, etc. *It is not then, is it*. Comp. II. 6. 34.—*ῥαψωδός*. The rhapsodists, at first, were those who recited the Homeric poems, and were held in great estimation. Now their profession had fallen into disrepute, and they were noted chiefly for their affectation and pretension.

12. *Μὴ οὐν—οὐ δύναμαι*. Some contend that the present indicative should be the reading. But the subjunctive is used in a question in the sense of the future. Mt. § 517. There is, however, a confident air in Euthydemus, and there is implied, 'Are you afraid, that I cannot,' etc.

15. *πρὸς τοὺς φίλους*, with reference to.

20. *Δικαιώτερον*, etc. The reasoning of Socrates here appears to us mere quibbling, and the fallacy may be easily detected by replying to this question: 'No, not unless he practises it.' But it must be borne in mind, that Socrates, III. 9. 4, maintains that virtue or justice and wisdom are the same; he that knows what is right, i. e. the wise man, approves it and practises it. Knowledge, in his philosophy, is virtue.

21. *λογισμὸν*, a calculation, an account.

23. φιλοσοφεῖν, which in its primary signification means to love knowledge or skill in any art or science, came to mean to pursue any object or science by orderly methods, as it is here rendered by Sturz. So φιλοσοφία came to mean the pursuit or investigation of any such subject according to certain rules. Sturz renders the phrase *inire rationem, methodo uti*.

24. Γνῶθι σεαυτόν. This celebrated maxim is by various authorities attributed to Thales, Solon, and Chilo. Others ascribe it to the oracle of Apollo at Delphi. *E coelo descendit Γνῶθι σεαυτόν*. Juven. 11. 27.

26. ἐπεισεῖσθαι ταυτῶν. sc. περί.

27. πρὸς τε τοὺς ἄλλους ἀνθρώπους—ὁμοίως διακίρται· i. e. *similiter uti seipso, ita alios quoque homines et negotia humana ignorant*. Schneider.

28. ἐπιτυχάνοντες ὧν πράττουσιν, succeeding, (i. e. if they succeed) in what they undertake, etc.—καὶ οἱ τε ὅμοιοι, i. e. in their success, to which οἱ τε ἀποτυχάνοντες is opposed.

29. κακῶς αἰγούμενοι, *malam vel infelicem facientes optionem*. Index. *Infeliciter ad aliquod munus vel negotium delecti*. Weiske.

30. Ὡς πάντῃ μοι δοκοῦν. Participle with ὥς used for ὅτι with the finite verb, or in Latin the acc. with the infinitive. Mt. § 569. 2.

31. ἐπιτηδεύματα, *course or manner of life, the pursuits*.

33. πρὸς βασιλίᾳ. Ernesti understands by it the King by way of eminence; i. e. the Persian King. Comp. III. 5. 26, where it has the same reference without an article. It is used as a proper name.

34. εἴγε μὴ προσθήσομεν αὐτῷ. *If we do not enumerate among the sources of happiness, beauty, etc.*

40. βλακικατέρους. Schneider prefers βλακωτέρους, which he renders, *natura et indole ignaviores, nec generosos ingenio*.

CHAPTER III.

1. The instructions of this pagan philosopher rebuke those who, at this period of light, would discard religious influence from our institutions. Without a pure morality, regulation of the desires and the outward life, (for such in its widest sense is the import of *σωφροσύνη*, as here used,) Socrates thought knowledge rather an evil than a good, and the true foundation of morality he judged to be right notions respecting the gods, or religion. But what a foundation was that laid by paganism !

As to the reasoning in this chapter it may be remarked, that while in Book I. Chap. 4, the existence and perfections of the deity are argued from the indications of contrivance which are manifest in his works, in this chapter the attention is more particularly directed to the proofs of the *divine benevolence*.

3. ἕνεκά γε τῶν ἡμετέρων ὀφθαλμῶν. *ἕνεκα, quod attinet ad.* Sturz. With more precision Schneider : per oculos ipsos et solos per se si staret, coeci essemus, etc.—Ἀλλὰ μὴν καὶ. *But*

4. ἀσαφιστέρα, *minus nos sinit videre quicquam.* Sturz.—ἀνέφηναν. The aorist used in a sense indeterminate as to time to express what is always true ; *they uniformly cause,* etc. they have done and still do so.

5. Τὸ δ', ἐπεὶ—ἀναδιδόναι. Supply at the close, *τί δοκεῖ σοι.* As to the use of the infinitive, comp. 1. 4. 12.

6. συναύξαι, *σύν, in connection with, coöperating with.*

9. λανθάνειν—καθισταμένους, *that we are placed imperceptibly in either extreme.*

10. ἀπολαύει, construed with the accusative, denoting the nature of the enjoyment, and the genitive of the object from which the enjoyment is derived. Mt. § 361. Below, *ἐμοὶ μὲν γὰρ δοκεῖ ἀπολαύων πλείω τούτων, ἢ τῶν φυντῶν.*

12. *εἰ γε, since indeed.* For *μηδ᾽*, comp. 1. 2. 36.—Allusion is here made to the demon of Socrates.

13. "*Οτι δὲ γε ἀληθῆ λέγω*, i. e. in what I have advanced respecting the care of the gods for man.—*Ἐννόου δ᾽*, etc. A remarkable passage, though there are doubts with regard to the genuineness of the text.—*οἱ τε γὰρ ἄλλοι.* The notion of gods inferior to the one Supreme Deity was common at the time. Comp. 1. 4. 17.

16. *Νόμος πόλεως.* Comp. 1. 3. 1. for the same sentiment. Such was the teaching of the wisest of the ancient heathen. Isocrates (*Orat. ad Demonicum*,) gives the following direction : *Τίμα τὸ δαιμόνιον ἀπὸ μὲν, μάλιστα δὲ μετὰ τῆς πόλεως. Οὕτω γὰρ δόξεις ἅμα τε τοῖς θεοῖς θύειν, καὶ τοῖς νόμοις ἐμμένειν.* With how little authority the precepts of pagan wisdom were clothed is manifest. It dared not openly and without compromise to assail the superstition of the times. However it might condemn the worship in which men confided, it still directed the inquirers after truth to worship according to the laws of the country. It will be noticed how important the statement here made was in its bearing on the charges brought against Socrates.

CHAPTER IV.

In this chapter Socrates, in opposition to the Sophists who would confound all moral distinctions, endeavors to show that there is such a thing as right and wrong, even independently of human laws, and refers distinctly to the laws of conscience written on every man's heart.

1. *παρὰ τοὺς ἄλλους.* *παρά, prae, in comparison with, or beyond.*

2. The instance here referred to of the unbending integrity of Socrates is stated, 1. 1. 18.

3. *νόμῳ*, etc. Comp. 1. 2. 35.—*τινὶ ἐπὶ θανάτῳ*. The case of Leo of Salamis is supposed to be referred to. Comp. Hellen. II. 3. 39.

4. *Μελήτου*. Comp. 1. 1. 1.—*γραφὴν ἔφην*. The defendant in a trial was said *φύγειν γραφὴν*.—*διδέσθαι παρὰ τοὺς νόμους*. In the court of the Areopagus all appeals to the feelings were expressly forbidden.

5. *διὰ χρόνου*. It was the second visit of Hippias, the celebrated Sophist, at Athens.—*διδάσασθαι*. Notice one of the middle senses of this verb. Comp. 1. 2. 20.—*ἀπορεῖν*, construed with *τό* above; *the circumstance that he is in no doubt*, etc.—*δικαίους*=*ἰκανούς*. *Idoneos ad operam suam*. Sturz. Similar uses of this word are cited by Simpson, *ἄρμα δίκαιον, γῆδιον δικαιοτάτον*, justissima tellus. Virg. The remark of Socrates was artfully calculated to draw out Hippias, who was a professed teacher of wisdom and philosophy, as it implied that no dependence could be placed on the instructions of those who professed to teach morals.

7. *Σοκράτους*, *how many and what they are in the word Socrates*.

9. *ἄρκυ γάρ*, i. e. it is enough for you to make sport of others; I shall not subject myself to your questioning.

10. *ἄξιωμασιώτερον*, more convincing.

13. *Οὐ γάρ*. Supply *κακῶς λέγεις, οὐ γάρ*, etc.

14. *Διάφορον*—*ἕτη*, ec. Socrates.

16. *κρίνωσιν*. The idea of approving enters into this word; *victoriae praemiis dignos judicant*. Sturz. The same sense is given to it by Schweighaeuser. Lex. Herodot.—*τοὺς αὐτοὺς ποιητὰς αἰδῶνται*, referring to the prizes adjudged to successful candidates in the poetical contests during the greater Dionysia.

17. *οἰκείται*. Comp. 1. 2. 48. Note.

19. *Ἀγράφους*—*νόμους*. A remarkable passage. These unwritten laws are the laws written on the tablets of the heart

by God.—There is a striking passage in which this same law of conscience is recognized in the *Oedipus Tyrannus* of Sophocles, 863—872.—Notice the difference between the Active and Middle senses of *τίθημι*.

21. καὶ γάρ. Supply, 'what of that' for, etc.

25. ἢ ἄλλα τῶν δινάτων, i. e. ἄδικα. ἄλλα in the sense of *different from*.

CHAPTER V.

1. ὑπάρχειν. Stephanus rejects it as superfluous. But there are many instances of its use with εἶναι. In this connection Sturz renders it *solere*. So also Index Gr. Comp. Cyrop. VIII. 8. 20. Note. Born.

6. ἢ οὐ δόκει. The order is ἢ οὐ δ. σ. καλύειν προσέχειν, (sc. τοῦν,) τε τοῖς ὠφ.—ἐκπλήξασα expresses the influence of pleasure to unsettle the mind, to disturb its equilibrium.

7. Σωφροσύνης—προσέχειν. See also below §§ 10 and 11. This use of προσέχειν with the genitive, is noticed in Donnegan's Lex.—προσέχει μοί τινος, 'anything concerns me.' Mt. § 310.—αὐτὰ—τὰναντία, the very opposites.

8. Οὐκοῦν τὴν—αἰτίαν εἶναι. Non igitur consentaneum est continentiam efficere contraria iis, quae incontinentia efficit? Weiske.

9. ὥς ἐστι, i. e. ὡς ἔστιν. B. § 150. p. 458.—συνεχισταίς. Our natural desires are meant; those which are constantly recurring.

10. τοῦ μαθεῖν, follows ἀπολαύουσι in construction. There is, however, some perplexity in the sentence, and alterations of the text have been proposed in order to remedy it.

11. διαλύοντας κατὰ γένη, lit. *discriminating between them according to their kinds*. Notice the difference between the active and middle senses of διαλύω, as exemplified in this and the following section.

12. *διαλεκτικωτάτους*, as here used, *de republica deliberandi peritos*. Index Gr. But it is doubtful whether this word belongs to the text.

CHAPTER VI.

1. *διαλεκτικωτέρους*, more skilful in discussing subjects. By ἡ *διαλεκτική*, (sc. τέχνη) or dialectics, was meant the art of discussion, or reasoning,—logic. This whole work is a specimen of the dialectics of Socrates.—*ἐν ὅσοις δὲ καὶ*. Before *καὶ* is implied, οὐ μόνον αὐτὴν τὴν ἐπισκεψιν ἀλλὰ.

4. Comp. III. 9. 4, where the same principle is involved.—It is scarcely necessary to remark on the fallacy of the reasoning in this whole passage. To know the right and to do it are entirely different things.

——Video meliora proboque,
Deteriora sequor.—Ovid.

5. καὶ περὶ τούτους. καὶ, also, i. e. as well as has before been affirmed in respect to the gods.—πῶς, if it belongs to the text, which is doubted by Schneider and Bornemann, has the force of *quodammodo, nescio qua ratione*.

6. ποτέ, tandem aliquando.

8. Comp. III. 8. 2—8, for a similar train of reasoning.

9. εἰ ἔστιν. If it is indeed so. *Exempli gratia*. Ernesti.

11. οἷους—χρησθαι. The idiomatic use of οἷος. An abbreviate form of the expression τοιούτους ὥστε χρησθαι. Mt. 479. Obs. 2. Comp. B. § 150. p. 435. S. § 219. Note 2. οἷους τέμνειν εἶναι. 1. 4. 6.

13. ὃν αὐτὸς λέγοι. Supply ἡ ἐκείνος, to which ὃν refers.

15. διὰ τῶν μάλιστα ὁμολογουμένων. The principles on which Socrates reasoned are here stated. He began with conceded truths, and on this method rested the security of victory.—ἀσφάλειαν—λόγου, an argument which ensures assent. So ἀσφαλὴς φήτωρ, qui facile vincit. Sturz. An orator secure of victory.

CHAPTER VII.

1. αὐτάς τις ἐν ταῖς προσηκούσαις πράξεσιν. Comp. chapter 3. 1, where the author proposes to show how Socrates made his disciples μηχανικοῖς.

2. αὐτίκα, *exempli gratia*. Sturz. — ἔργον ἀποδείξασθαι. Schneider and Weiske understand this phrase to mean *executing a work, to the approbation of the employer, according to an accurate measurement or survey*; as e. g. the division of a parcel of land among several owners. Others interpret it, *the laying out of a piece of work*, which Sturz prefers.

3. Socrates did not condemn science, for he pursued scientific studies himself with ardor under Archelaus and Theodorus, the latter of whom taught him Geometry. It is expressly stated more than once in the text, that he himself was not unskilled in the most abstruse scientific investigations of the time. Indeed, one of the most diverting scenes in the Clouds is that in which the author exposes to ridicule the mathematical and astronomical pursuits of the school of Socrates. Comp. *Nesp.* 182 et seq. It is not improbable, that this chapter of the *Memorabilia* was designed to turn the edge of this ridicule by showing, that Socrates, however fond he was of such pursuits, nevertheless did not place an undue estimate upon them, and that the truly useful, that which would best promote the highest interests of man, had the first place in his regard. He was far from cherishing contempt for science, but he sought to dissuade his followers from engaging in the idle speculations of the day. Socrates mihi videtur, id quod constat inter omnes, primus a rebus occultis et ab ipsa natura involutis, in quibus omnes ante eum philosophi occupati fuerunt, avocavisse philosophiam et ad vitam communem adduxisse. Cic. *Acad.* 1. 4.

4. ἔχουσιν—χρησθῆσθαι. So ἔχουσιν ἂν με διδάξαι, 1. 2. 41, ἔχουσιν

σιν ἐπιδείξαι. IV. 2. 12. ἔχομεν εἰπεῖν, IV. 6. 9. ὥστε is understood before ἔχειν.

5. Τὸ δὲ—μανθάνειν. The Genitive would naturally follow in construction ἀπέτρεπον, but we may supply κατὰ and consider the genitive after the verb as implied. Matthiae asserts, however, that the infinitive is put with the accusative of the article, *for the genitive*, and gives examples § 542. Obs. 3.—τὰ μὴ ἐν τῇ αὐτῇ περιφορᾷ ὄντα, quae non communi eodemque coeli motu circumacta proprio sibi motu feruntur. Edwards, cited by Schneider. τῶν δὲ ἄστρον τὰ μὲν ἀπλανῇ συμπεριφέρεσθαι τῷ ὅλῳ οὐρανῷ, τὰ δὲ πλανώμενα κατ' ἰδίαν κινεῖσθαι κινήσει. Diogenes Laert. 7. 144.—ἄσταθμήτους ἀστέρας, the *Comets*.—περιόδους, *their periods*.—τὰς αἰτίας αὐτῶν, *their causes* or origin. "Quibusdam antiquorum," says Seneca, Quæst. Nat. 7. 11, "haec placet ratio, cum ex stellis errantibus altera se alteri applicuit, confuso in unum duarum lumine, faciem longioris sideris (i. e. cometae) reddi. Nec hoc tunc tantum evenit, cum stella stellam attigit, sed etiam cum appropinquavit. Intervallum enim, quod inter duas est, illustrata ab utraque, inflammaturque et longum ignem efficit.

6. Comp. 1. 1. 11. Note.—φροντιστήν implies one who pursues a subject with great care and minuteness of investigation, and, as is shown by Wieland, (comp. Mitchell's note, *Nep.* 95,) was applied as a sort of nickname to Socrates by Aristophanes. Xenophon rebuts the sarcasm.—Ἀναξαγόρας devoted himself much to speculations concerning the nature and origin of things—particularly of the heavenly bodies.

7. λογισμούς, understood by many to be used with reference to the *art of calculation*, or arithmetic, is by Schneider in the Index Graecitatis, interpreted to mean *sylogisms* or the *sylogistic art*, chiefly for the reason that if the former were the sense, this topic should have been introduced in connection with the mention of mathematics and geometry.—τὴν μάλιστα πραγματείαν. A masculine adjective with a feminine noun; not unusual in Attic writers. Comp. Mt. 436. 2.

9. τοῦ—προσέχοντος, etc. The reading adopted by Schneider is τὸν προσέχοντα—ἑαυτοῦ. But the reading in the text is the old one, and is approved by Bornemann, who however prefers αὐτοῦ to ἑαυτοῦ. τοῦ προσέχοντος is absolute with the genitive αὐτοῦ or τινός, which is readily suggested by the sentence.—ἐργον εἶναι, i. e. *it was difficult*.

CHAPTER VIII.

The statement at the close of the preceding chapter naturally suggests the subject of this. It might be said that Socrates himself afforded an example of the inutility of the art of divination. His demon did not counsel him when he most needed guidance. The design of the author then is to show, that the circumstances connected with the death of Socrates were so ordered as to be favorable to him rather than adverse. He could not have lived much longer in any event; and besides, his trial and execution afforded him an opportunity of displaying high traits of character.

1. πόρῳ τῆς ἡλικίας, *far in life*. He was then seventy years old. As to construction, compare another expression of Xenophon, ἐκάθευδον μέχρι πόρῳ τῆς ἡμέρας. Hellenica 7. 2. 19.—τὴν τε δίκην, *his cause when on trial*.—ἐπών, *having pleaded*.

2. Δήλια. The life of Socrates was prolonged thirty days in consequence of his condemnation having taken place just as the festival, here referred to, commenced. The origin of this festival and the circumstances connected with it which had a bearing on the case of Socrates, are stated in the Phædon of Plato ad init.—τὸν δὲ νόμον, i. e. διὰ δὲ τὸ τὸν νόμον—ἔαν, etc.—θυσία, i. e. the delegation sent to celebrate this festival, *legatio sacra quotannis solemniter in insulam Delum missa*. Sturz.—καίτοι τὸν ἐμπροσθεν, sc. χρόνον.—ἐνκόλως, *suaviter, jucunde*. Sturz.

